

Broadcasting Evangelical Christianity  
A critical comparison of Britain and Hungary, 1989-1993.

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I declare that, apart from the sources which are properly acknowledged in the text and apart from some professional Hungarian-language translation and coding work which again is fully acknowledged in the text, this dissertation is my own work entirely.

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## ABSTRACT

The core problems in this research project concern the nature of the Evangelical message and its communicability through broadcasting: Does Evangelical broadcasting amount to more than the hopes and aspirations of particular Evangelical broadcasters?

Two hypotheses are put forward: (1) The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions. (2) Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels.

In order to prove these hypotheses, two procedures are followed: (1) Questionnaires, in English and Hungarian, establish the key words which Evangelicals would hope to find in Evangelical broadcasts. (2) Using techniques of quantitative content analysis, the occurrence of these key words is measured in four categories of religious radio (Evangelical and public service broadcasts in English and Hungarian).

In the Hungarian case studies (both Evangelical and PSB), the word-counts reveal broadly similar levels of Evangelical key-word frequency. The theology of Hungarian Evangelical broadcasters is shown to be determined by the particularities of the Hungarian Protestant tradition. During their forty-year exile in Western Europe, Hungarian Evangelical broadcasters are shown to have been influenced (not so much by Anglo-American Evangelicalism) but by a pre-War Calvinist piety and in particular by the special millenarian expectations of Hungary's small communities of Christian Brethren.

In Britain, Evangelical-controlled terrestrial broadcasting was (in the period of this research) unknown. Evangelicals could only be heard on foreign stations, particularly on short wave. In the programme series "On-Line", produced in Bradford, Yorkshire, and transmitted by HCJB, Quito, Evangelical key-words do not achieve significantly high word-counts (compared with the religious programmes of the BBC).

Evangelicals in many countries have campaigned for dedicated Evangelical broadcasting channels so that their message may be given untrammelled access to the airwaves. This research project demonstrates, by quantitative and replicable means, that the provision of such channels does not necessarily result in the transmission of a universal Evangelical message.

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Broadcasting Evangelical Christianity  
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Chapter 1.

- a) A statement of the core problem: The communicability of the Evangelical message through broadcasting.
- b) Hypotheses:-
  - i) The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions.
  - ii) Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels.

Can the Evangelical message be transmitted by radio and television? This question may be sub-divided. Firstly, do Evangelicals in particular understand the Christian gospel as message? Secondly, can this message be transmitted through the airwaves? This second question, concerning the communicability through broadcasting of the Evangelical message, expresses the central issue in this research. However, this research project is not designed to measure an objective Evangelical reality but rather to take account of the self-understandings about Evangelicalism on the part of self-declared Evangelicals. Therefore the first question has to be answered first, namely: Do Evangelical people themselves indeed have an understanding of the gospel as message?

For all Christians, the message is both word and deed. John

Stott<sup>1</sup>, second only to Billy Graham as the doyen of world Evangelicalism, has described the central concern of Evangelicals as "witnessing to the unique glory of Jesus Christ". This glory has been revealed in both word and action. God has both spoken his revelation and acted his revelation. That which distinguishes Evangelicalism is the stress on the complete historicity and the absolute finality and totality of God's redemptive word and action in Christ<sup>2</sup>. Christ, says Stott, is both God's "last word" and "last deed". Nothing need be added. This absolute finality is revealed in scripture and illuminated by the Holy Spirit.

It is often said that Catholics, Liberals and Evangelicals arrive at different answers to questions of authority. Evangelical authority does not require the continual (Catholic) underpinning of the Church's magisterium nor the (Liberal) fourfold reinforcement of "individual reason", "conscience", "experience" or what Stott, following David Edwards, describes as the "climate of educated opinion". God has given his "last word" and "last deed" and, in them, authority resides. There is absolutely nothing (neither words nor works) that can be added. The last word and the last deed are both ἅπαξ δια παντός (HAPAX: once for all and for ever).

It is this understanding which, above everything else, gives the Evangelical gospel the character of message. Evangelical faith is essentially receptionist. Everything comes from God. Faith receives what grace offers. There is no directional confusion.

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<sup>1</sup>Speaking to a conference on the "Essentials of Evangelicalism", organised by Christian Impact and All Souls, Langham Place, on 25 February 1995 and recorded on a Christian Impact Audio-cassette (25 February 1995).

<sup>2</sup> John Hick's Myth of God Incarnate, published in 1977, is, for British and American Evangelicals, a primary source of radical Christian ideas that are opposed to belief in the literal incarnation of the Word. British Evangelical responses to Hick include: Michael Green, ed, The Truth of God Incarnate (Grand Rapids: Eerdmans, 1977), George Carey, God Incarnate (London: Inter-Varsity Press, 1977) and Norman Anderson, The Mystery of the Incarnation (London: Inter-Varsity Press, 1978).



Grace comes from God in an entirely one-way tide. No human contribution can enhance the sacrifice on Calvary. No human word can improve the word of God. It is this absolutism which, following St. Paul, Augustine and Luther, rules out any diminution of the total offering of God in Christ.

It is this the HAPAX character of Christ's redemptive work that has been the distinguishing mark of Evangelicalism. However, the language of grace and faith is common to all Christians. Luther was not alone in speaking of salvation by faith in and through the grace of God. Faith and grace also belong to the vocabulary of the once-born Erasmus<sup>3</sup>. The key to Luther's understanding of Romans Chapter 5, Verse 8 (and the ultimate justification for the Content Analysis techniques on which the empirical core of this study is based) is that Luther was famously prepared to nail his argument by adding SOLA to FIDE.

Content Analysis (and especially the word-contingency analysis of Harold Lasswell and others described in Chapter 2 below) need hardly be applied to Luther's central and distinctive emphasis. It is as if he anticipates the problem with which this research project is largely concerned; the problem of different Christians using the same words but intending different meanings or emphases. The Greek HAPAX is sealed by Luther's Latin SOLA. Sola scriptura. Sola gratia. Soli Christo gloria.

It is the finality and totality of the atonement (the HAPAX) that creates and then closes the message. It is the total and final victory of Calvary that determines a message that (coming from a fixed point in past history) remains constant, unchanging and unchangeable and universally applicable. Some Liberals and most

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<sup>3</sup> Luther wrote to Erasmus: "I frankly confess that, for myself, even if I could be, I should not want free-will to be given me, nor anything to be left in my hands to enable me to endeavour after salvation". From Luther's reply to Erasmus in his Bondage of the Will, translated by J.I.Packer and A.R.Johnston, Section 17, (London: James Clarke, 1957) and quoted in Dillenberger, John. Martin Luther (New York: Doubleday 1961) page 199.



Catholics as well as Evangelicals could agree with the words of J. S. Whale:

"The Scriptures bear witness, therefore to an Event which brings (the) praeparatio evangelica to its decisive climax, making all things new for ever."<sup>4</sup>

What makes the Evangelical understanding unique is that the Bible is the sole authority in defending the historicity of the Cross of Christ. Robert P. Lightner's Evangelical Theology, A Survey and Review takes a position that is typical of Conservative Evangelicalism. Under the sub-heading "The Evidence", Lightner only cites one category of evidence:

"Those who accept the Bible's historical reliability find conclusive evidence to support the historic orthodox Christian belief in the bodily resurrection of Christ from the dead."<sup>5</sup>

Lightner, a lecturer at the conservative Dallas Theological Seminary, acknowledges that there is a ongoing Christian tradition (his "historic orthodox Christian belief") but this can only be proved by scripture. To non-Evangelicals, the argument appears circular. Evangelicals themselves make reply with the argument that the gospel is "self-authenticating". Whether this is so or not is not the concern of this study. "Self-authentication" (whatever philosophical doubts are raised by the concept), underlines the Evangelical understanding of gospel as being primarily a message.

Nevertheless the Evangelical message is not a message of words about Calvary and Easter. There are many examples in world Evangelicalism of clear condemnations of bibliolatry<sup>6</sup>. The

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<sup>4</sup> Whale, J. S. The Protestant Tradition. (Cambridge: Cambridge University Press, 1955) page 319.

<sup>5</sup> Lightner, Robert. Evangelical Theology, A Survey and Review. (Grand Rapids: Baker Book House, 1986) page 88.

<sup>6</sup> Including section 3 ("The concern of Evangelicalism") of John Stott's first lecture on the "Essentials of Evangelicalism". All Souls, Langham Place on 25 February 1995.

Evangelical understanding of word, no less than Liberal and Catholic understandings, is moulded in LOGOS theology. Just as the Word became flesh and word and work coincided in the person of Christ, so the word of the gospel has inherent power to make Christ personally known to man. So the Evangelical message always has to be more than a statement about the word and work of Christ. To the Evangelical, the message (rather than Christian sacrament or Christian community) is the primary means for introducing the message incarnate, the living Christ, to men and women<sup>7</sup>. Far more than other Christians, Evangelicals emphasise the possibility of meeting and knowing Christ "as a person". This friendship with Christ is effected by the message and because of the message<sup>8</sup>. In the words of John Stott (transposing Marshall McLuhan's famous dictum), "The message is the meaning"<sup>9</sup>.

It follows that special responsibilities and moral demands fall upon communicators of the message. The Anglican Thirty-Nine Articles allow that the personal unworthiness of the minister<sup>10</sup> does not diminish the validity of a sacrament but Evangelicals admit no similar provision to safeguard the listeners to an unbelieving preacher. Mouthing right-sounding words is not

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<sup>7</sup> John Stott makes this point repeatedly, not least in a pamphlet Balanced Christianity which he wrote in 1975 at the conclusion of his period as President of the Evangelical Alliance: "Whenever we read the Scripture and Christ opens it up to us, so that we grasp fresh truth in it, our hearts should burn within us". Stott, John R.W. Balanced Christianity. A call to avoid unnecessary polarisation. (London: Hodder and Stoughton, 1975). page 22.

<sup>8</sup> James F. Engel, a leading Evangelical communications teacher, in his small book Getting Your Message Across, (Manila: OMF Literature Inc, 1988) page 12, provides diagrams to demonstrate the way in which the Evangelical message operates: Stage 1 is TRANSMISSION when the message reaches the ear alone. Stage 2 is COMMUNICATION when the messages reaches the mind and understanding is achieved. Stage 3 is ACCEPTANCE when change (obedience) takes place. In these diagrams an arrow (GOD'S PART) moves towards the new Christian's heart.

<sup>9</sup> Ibid.

<sup>10</sup> Article XXVI; "Of the unworthiness of Ministers".

enough. In a famous passage, George Whitefield touches upon this issue in his Journal. Writing in November 1744, Whitefield says: "They (some leading Boston clergymen) were apprehensive.....by my saying.....that I found the generality of Preachers preached an Unknown Christ.....and that speaking of the danger of an Unconverted Ministry, I said, How can a Dead man beget a living Child?"<sup>11</sup>

Evangelicals sit happily with the idea of Christ the message. His words and work cannot be unwritten. There can be no postscript. As John Stott often says, even the work of the Holy Spirit has now changed "from the objective to the subjective". Christ has been revealed once and for all. The new task of the Holy Spirit now is not to "reveal" but to "illuminate".<sup>12</sup> It is fundamental to Evangelicals that Christ can be experienced personally in the present but he is always the objective Christ of history, unchanging and unchangeable. As Derek Tidball says:

"Evangelicals are those who believe the gospel to be experienced personally, defined biblically and communicated passionately".

The Creationist disputes of the Twentieth Century may seem to present Evangelicalism as an anti-scientific movement. This is far from true. Evangelicalism is rooted in the Great Awakenings which were themselves a product of the Scientific Realism of the Enlightenment. The keystone of the Evangelical message is objectivity; the objective existence of the Christ of history and his ability to be known now. This means that the Evangel is a message about perceivable objective facts; the making known of an empirically knowable Saviour.

Evangelicalism cannot move from its base in Scientific Realism. It certainly cannot co-exist with Existentialism. There can be no Evangelical meaning that is generated within a receiving

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<sup>11</sup> Whitefield, George. Journals. London: Banner of Truth Trust, 1960) page 529.

<sup>12</sup> The Essentials of Evangelicalism. Christian Impact Audio-cassette, 25 February 1995.

culture<sup>13</sup>. Nor can meaning be modified by language<sup>14</sup>. Evangelicals work with the trusted tools of the grammatico-historical method. In their biblical studies they, for the most part, admit that figurative and poetic language cannot be literally true. They also admit that errors in translation can hide the word of God. Our understanding of the original scriptural autographs may well be blurred. But on one fundamental point there can be no compromise. The original biblical message, (the message that Stott and others so often describe as "the word of God through the words of man") is trustworthy and objectively true. And the majority of Evangelicals would argue, with Whitefield, that the human conduit of the message, the preacher, must himself be a regenerate believer.

- a) A statement of the core problem: The communicability of the Evangelical message through broadcasting.

This leads to the second, and for the purposes of this research project, the most important question: Can the Evangelical message be transmitted by radio and television? Or does it require the face-to-face mediation of a convinced preacher or interaction with a real community (the Church). The best case study to use in answering this question is neither Britain nor Hungary but the United States, the engine of world Evangelicalism and the country in which Evangelical broadcasting began in the 1920s and where it has prospered<sup>15</sup>.

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<sup>13</sup> See the discussion of Semiotics in Chapter 2 below.

<sup>14</sup> See the discussion of Discourse Analysis in Chapter 2 below.

<sup>15</sup> In 1985 and 1986, the present writer undertook a detailed investigation of the main Evangelical broadcasting ministries in the United States, including those of the leading Televangelists. Contacts with many of the Evangelical radio ministries have been maintained. The research resulted in the book Buying Time. The Foundations of the Electronic Church (London: McCrimmons, 1985).

"Can the Evangelical message be transmitted?". Evangelicals and non-Evangelicals have often divided on the issue but Dr. Ben Armstrong, formerly Executive Director of the U.S.A's National Religious Broadcasters and patron of several European Christian broadcasting initiatives<sup>16</sup>, is in no doubt. During the 1980s, Armstrong's position in NRB, "the trade association (Sic.) of the Electronic Church"<sup>17</sup>, made him the spokesman for North America's broadcasting evangelists. To him broadcasting had added a new dimension to the church itself. Armstrong was the first to coin the phrase "The Electric Church"<sup>18</sup>. In 1979, Armstrong wrote his history of Christian broadcasting, both on radio and television. He was unequivocal:

"The Electric Church, as I see it, is a miraculous offspring of the New Testament church in our time. Bearing remarkable resemblances to one another, both show the marks of their origin at Calvary. There, two thousand years ago, was the beginning of the one true church the holy catholic church of all believers throughout the ages. The electric church is the newest manifestation of that faithful church"<sup>19</sup>.

In his second chapter, Ben Armstrong<sup>20</sup> faces the issue of the communicability of the Evangelical gospel by re-telling the story of the radio evangelist R. R. Brown. In the United States in 1922 Paul Rader had set up the first gospel radio station with the call letters WJBT<sup>21</sup>. One year later, R. R. Brown was preaching on the first Sunday of operation of station WOW from Omaha. When he heard that a man, listening to the radio sermon had "come under the conviction of the Holy Spirit", Brown shouted "Hallelujah.

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<sup>16</sup> These initiatives included ERB, European Religious Broadcasters, which was closely modelled on the American NRB.

<sup>17</sup> As he himself describes it.

<sup>18</sup> Most writers soon preferred the term "Electronic Church".

<sup>19</sup> Armstrong, Ben. The Electric Church. (Nashville: Thomas Nelson, 1979) Page 19.

<sup>20</sup> Dr. Armstrong has been interviewed by the present writer on four occasions both in the United States and Britain.

<sup>21</sup> WJBT "Where Jesus Blesses Thousands".



Unction can be transmitted".<sup>22</sup> It is this certainty about the transmission of grace that distinguishes the practitioners of "Christian broadcasting" on the one hand and so-called "religious broadcasting" on the other. Robert A. White SJ defines the "Evangelical revivalists' (Sic) theology of repentance" as follows:

"They consider "repentance, total conversion and faith in Christ as the heart of Christianity. They believe the word of God has a power in itself to bring about the grace of conversion. To be saved, one must hear the word of God in a literal way and publicly and explicitly accept Jesus Christ as one's personal saviour"<sup>23</sup>.

Armstrong speaks for most Evangelicals in the 1980s in his thoroughgoing approval of broadcasting per se. To Armstrong, broadcasting is a means of transmitting gospel and grace<sup>24</sup>. Armstrong puts a theological gloss on the Shannon and Weaver theory of communication<sup>25</sup>. The gospel is indeed message and can be transmitted by radio and television and, because church exists by and for the gospel, the church itself can be knit together by this new electronic means of grace<sup>26</sup>.

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<sup>22</sup> Recounted in The Electric Church by Ben Armstrong. Page 23.

<sup>23</sup> "Media Development". (Journal of the World Association for Christian Communication) (London: WACC, 1994) Vol 3. Page 7.

<sup>24</sup> Dr. Armstrong studied at Union Theological Seminary and holds a Ph.D in Mass Communication from New York University. He and his assistant Audrey Landon, ghost-writer of The Electric Church were interviewed (in New Jersey and Arizona respectively) by the present writer on 3 October and 7 October 1985. Asked to define the traditional themes that he would expect to find contained in the broadcasting of his fellow NRB members, Dr. Armstrong replied: "Family, Home, Bible, Motherhood, Strong defence, Pro-life, Apple pie".

<sup>25</sup> Known as the Mathematical Theory of Communication and based on wartime engineering work of C. Shannon and W. Weaver in the Bell Telephone laboratories and published in 1949.

<sup>26</sup> The links between American and European Evangelicalism are touched upon in some detail in Chapter 6 (below).

b)

This present research project will demonstrate, by quantitative means, that the Evangel cannot be thought of as a message that, according to some imprecise pipeline theory of communication, can be transmitted from a studio and "arrive", pristine and effective. Whether or not, as Dr. Armstrong and so many others claim, "unction can be transmitted" is outside the competence of this research project. The task here will be to demonstrate the nature and content of Evangelical broadcasting is more significantly shaped by forces other than the Evangelical message. These include in particular the national cultural context.

Secondly: Evangelicals in many countries, including Britain and Hungary as well as the United States, have from time to time campaigned for dedicated Evangelical broadcasting channels so that their message may be given untrammelled access to the airwaves. This research project will demonstrate, by quantitative and replicable means, that the provision of such channels does not in fact result in either a purer or clearer message. Evangelicals understand broadcasting as a mighty tool in the proclamation of the message. This may or may not be true but (so it is here contended) Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels.

This present research is rooted in an investigation which began in 1989. A British charity, the Jerusalem Trust<sup>27</sup> decided to commission a study into "European Religious Broadcasting in a Deregulated Future". The present writer was invited to prepare this study and was asked to present the findings to a special Jerusalem Trust conference to be convened, twelve months later, at the Cranfield Conference Centre, Bedfordshire on Friday 12th

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<sup>27</sup> The Jerusalem Trust has as its charitable objective the promotion of the Christian religion and has a special interest in broadcasting and Christian communication. Head office: 9 Red Lion Court, London.

and Saturday 13th October 1990<sup>28</sup>.

Part of the background to the research had been anticipated. British broadcasters were eagerly waiting to learn the provisions of a new parliamentary bill to cover the independent sector of broadcasting. Various campaigns to maintain quality in broadcasting and the concept of public service broadcasting were underway. Evangelicals on the other hand were lobbying hard to secure (by re-regulation) new media freedoms (for the communication of their message).

Something that was unexpected, but which soon proved to be a major theme in the eventual report to the Jerusalem Trust, were the largely peaceful revolutions against Communism in Eastern Europe. The Ceaucescu government was overthrown in the first full week of the pre-Cranfield research project. As far as Eastern Europe is concerned, the research for the Cranfield Conference reports took place against a background of rapid political change followed by prolonged regulatory uncertainty. A peaceful event which took place in the first week of the research was the first-ever transmission of a religious service on Estonian<sup>29</sup> television<sup>30</sup>.

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<sup>28</sup> The study was formally announced in a letter to interested people and institutions by Professor Roger Baker of the Jerusalem Trust on 30th March 1990 as: "A careful and detailed assessment of religious broadcasting in a de-regulated future. This.....study, which has been funded by the Jerusalem Trust, will be completed by the summer and will be presented to a conference we are arranging at Cranfield Conference Hotel... This conference is being organised with the support of the Church of England, the Roman Catholic Church in England and Wales and the Church of Scotland. Within the next ten days, formal invitations will be sent out in the names of the Bishop of Winchester, the Bishop of Portsmouth and the Reverend Professor Robin Barbour in association with the Jerusalem Trust."

<sup>29</sup> At that time the country was still the Estonian Soviet Socialist Republic.

<sup>30</sup> A Lutheran Christmas service from Turku, Estonia, on Eesti-TV.



In Hungary, during the entire period of the pre-Cranfield investigation, religious broadcasters were forced to work in a regulatory vacuum. As a temporary and ad hoc measure, responsibility for religious radio broadcasting was placed with the music department of Magyar Rádió. Although the shift in the political landscape in Eastern Europe had not been anticipated in the Trust's original specification for the research, the political changes soon became the major theme in the report. These changes were inextricably linked with, and sometimes caused by, the mass media. The part played by broadcasting in the Rumanian revolution is well-known. Broadcasting from outside the country gave information about the initial revolt in Timisoara. Television revealed the frightened face of the dictator and failed to hide the disapproval of the Bucharest crowd. It was the fight for the central studios in Bucharest that proved to be the decisive battle for control of the country.

The main findings of the Jerusalem Trust-sponsored investigation were contained in a conference book The Future of Christian Broadcasting in Europe<sup>31</sup>. This book was based on more than one hundred interviews<sup>32</sup> which took place during visits to broadcasting centres and academic institutions in Europe and the United States. Interviews took place with broadcasters, aspiring broadcasters, regulators, gatekeepers, church officials and communication theorists. Those interviewed included Evangelicals, Catholics and Liberals. The purpose of the interviews was not simply to gain factual information about future trends and opportunities but to gauge the perceptions about broadcasting per se of different types of Christians (Evangelical and non-Evangelical) and to judge whether these feelings were justified.

The pre-Cranfield interview process soon revealed the underlying range of convictions that exist about the value of broadcasting.

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<sup>31</sup> Elvy, Peter. The Future of Christian Broadcasting in Europe. (London: Jerusalem Trust, 1990)

<sup>32</sup> The names of those interviewed are listed in Appendix 1.

European religious broadcasters were clearly divided, not just by the value they placed on the public service concept or on constitutionally guaranteed freedoms of expression or on the specifics of the re-regulatory process. They were divided about the value of broadcasting itself. All interviews included the spoken question "Do you think positively or negatively about broadcasting?" and the conclusion, reported anecdotally in the second lecture to the Cranfield Conference was that, in the main, European Evangelicals (no less than Dr. Ben Armstrong) regard broadcasting as an entirely positive development in world history, and a means of communicating the gospel message, if not "unction" itself. Broadcasting is a gift from God and even as a sign of the end-times.

In this positive conviction Evangelicals are joined by most Roman Catholics. In his answer to the question "Do you think positively or negatively about broadcasting?", Archbishop John P. Foley, President of the Pontifical Council for Social Communication, Rome, said "It is not only a good thing. Broadcasting is a holy thing, a holy part of the created order". The French Catholic communications specialist Pierre Babin (an early collaborator with Marshall McLuhan) answered the same question (in his CREC-AVEX college in Lyons) by saying that media enables a greater interpersonal knowledge. "How many of my students in the lecture hall can see my eyebrows until they see me on the screen?". In The New Era in Religious Communication<sup>33</sup>, Pierre Babin speaks of the communication of friendship (by media).

By the same token, the pre-Cranfield Conference interviews also clearly revealed a wide range of negative feelings and convictions about broadcasting. Four approaches to media studies are sometimes identified. Three of these<sup>34</sup>: the culturalist<sup>35</sup>,

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<sup>33</sup> Minneapolis: Fortress Press, 1991.

<sup>34</sup> According to this very general classification, the fourth is the so-called empirical school.

structuralist<sup>36</sup> and political economy<sup>37</sup> schools of media studies were constructed on anti-capitalist foundations. Many Christian media theorists are deeply influenced by political economy and see broadcasting as a medium of distortion, class repression and North-South hegemony<sup>38</sup>. The informal international network that throughout the 1980s looked to the WACC<sup>39</sup> provides a good example.

The MacBride Report<sup>40</sup>, published jointly by UNESCO and WACC pointed out the dangers of media colonialisation. The 1989 WACC Congress in Manila heard the Argentinian educator Jose Miguez-Bonino denounce "cultural dictators and exploiters in whose hands mass media have created illusions of arbitrary omnipotence"<sup>41</sup>. In the same setting, Professor Herbert Schiller saw "communications (exercising) complete control of the way we understand reality"<sup>42</sup>. In other words, following the broad neo-Marxist

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<sup>35</sup> Associated with the Centre for Contemporary Cultural Studies at the University of Birmingham and founded by Richard Hoggart and Raymond Williams.

<sup>36</sup> Structuralist criticism of film replaced the auteur as the controller of meaning. Following Roland Barthes, meaning came to be understood as the effect of the interaction of texts and culture. Psychoanalysis adds the dimension of the unconscious to this interaction. Some media critics (including Neil Postman in Amusing Ourselves to Death) find that the mythic world of television has become culture.

<sup>37</sup> Centred on the University of Leicester and influenced by the Marxist tradition, the Political Economy school understands media audiences as the consumers of media products. Colin Sparks' work on British class and newspaper readership stands in this tradition.

<sup>38</sup> The Future of Christian Broadcasting in Europe. Pages 14-16.

<sup>39</sup> The World Association for Christian Communication.

<sup>40</sup> MacBride, Sean et al. Many Voices, One World. (Paris: Unesco and WACC, 1980).

<sup>41</sup> WACC Congress 89 "Daily News". (Manila: WACC, October 19, 1989)

<sup>42</sup> *ibid*

tradition, broadcasting is seen as one of the primary instruments of class hegemony.

Others (and this is still heavily reflected in the WACC literature<sup>43</sup>) seek the ideal of small-scale, democratised, accessible media<sup>44</sup>. George Gerbner, also speaking at the Manila Conference, urged "the use of tools for analysis to liberate people from the deluge"<sup>45</sup>. "Others (and here they are joined by the great majority of Protestant church broadcasters) believe that broadcasting is indeed potentially dangerous but that, given comprehensive regulation in the public service, it can be

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<sup>43</sup> According to a WACC News Release from the WACC Central Committee meeting in Quito, Ecuador. 26 June - 2 July 1992: "The aggression of the colonial invasion of Latin America by Europe 500 years ago still continues, only under different guises, according to the World Association for Christian Communication (WACC). The guises include the pervasive influence of US television programmes in foreign cultures, the dominance of world news filtered through western news agencies, and the imposition of strict economic programmes on poorer countries by the World Bank and the International Monetary Fund".

<sup>44</sup> In the preparatory literature for the WACC Conference, "Communication in Changing Europe", held in Berlin (17-20 March 1993), there is a paraphrase of both George Gerbner and Cardinal Koenig: "What are the ethical foundations and value assumptions on which the common house of Europe is to be built?... (One of these foundations is) the system of stories and images that cultivates much of what we are, what we think and what we do, and how we conduct our affairs. For the first time in European history, these stories about life and values are no longer told by parents or teachers or clergy but by a handful of media conglomerates.....over which the public has less and less control."

<sup>45</sup> In the pre-Cranfield research, Church media awareness programmes were examined in Sweden, Britain and Italy. In Sweden, media awareness is, at least in theory, an integral part of the secondary school curriculum. In Britain (following the example of the Television Awareness Training of the U.S. United Methodist Church, the stress is on understanding the power and structure of mass media. In Italy, media awareness in parish film houses is a collective exercise in judging artistic merit and good taste. None of these programmes go any way towards the semiological guerilla warfare of Umberto Eco (in Travels in Hyper-Reality.)

tamed<sup>46</sup>. Speaking to the "Colloquium on the Future of Religious Broadcasting in a Post-Communist World<sup>47</sup>", David Craig, Executive Producer, Religious Broadcasting, BBC World Service distinguished between "committed narrowcasting" which might become a evangelistic tool for committed groups and "proper religious broadcasting". Craig spoke against "those who see in religious broadcasting an extension of the mission of one particular faith" for they are in danger of "appropriating to their profession a religious authority which cannot exist."<sup>48</sup>

Addressing the same colloquium, Dr. Jan Kok, Communications Director of the World Council of Churches, defined Christian communication (his term for true religious broadcasting) as "creating community". "Very often the more Christian this (broadcast) communication becomes, the more divisive it becomes"<sup>49</sup>. Jan Kok spoke of the Rwanda tragedy in particular, where 98% of the population were baptised, where Christian radio had been active with many broadcast worship services and where radio "played so horrible a part". Jan Kok suggested a preventative function for public broadcasting; a function which breaks down the barriers of sectarianism so that, in Pauline Webb's words, "faith (can) speak peace unto faith"<sup>50</sup>. "The future of the world", according to Michael Traber, "lies in multi-faith,

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<sup>46</sup> A sign of a changing mood within WACC is the latest book of Wim Koole, Dutch television producer and former President of WACC-European Region. Based on his 1993 doctoral thesis presented to the University of Leiden, De Troost van Televisie (Kampen: Uitgeverij Kok, 1994). (In English, "The Consolation of Television"). Koole, in the positivist tradition of Stephenson's Play Theory of Mass Communication, (Chicago: University of Chicago Press, 1967) makes the case for broadcasting as the provider of comfort and solace.

<sup>47</sup> The Colloquium was held in the Institute of Journalism, Moscow University. 11-13 October 1994.

<sup>48</sup> David Craig. Lecture transcript. Page 5.

<sup>49</sup> Conference notes. 12th October 1994.

<sup>50</sup> Webb, Pauline. "Television and Evangelism. A Cautionary Note" in Opportunities and Limitations in Religious Broadcasting. (Edinburgh: Centre for Theology and Public Issues, 1991)



multi-church and multi-cultural societies in which individual and groups are not only forced to live together but be called upon to exchange each other's gifts. One such gift is religion, and indeed religious broadcasting".<sup>51</sup>

Regulation of public broadcasting does not remove all misgivings. Some philosophers of broadcasting, notably Colin Morris, are prepared to give voice to an inner sense of contradiction about the very nature of religious broadcasting, with or without regulation:

"There is a paradox here that cannot be resolved. The religious broadcaster must conjure with the truth that every method of conveying the gospel other than face-to-face encounter is defective. It is our occupational thorn in the flesh"<sup>52</sup>.

Writing in *Media Development*, the WACC quarterly in 1989, Colin Morris puts the point more strongly:

"The act of broadcasting, however well-intentioned and sincerely executed, tears apart the unity of word and action personified in and by Jesus."

Others, including Nicholas Fraser, until 1993 the Commissioning Editor for religious programmes at Channel 4, London, would claim that religious broadcasting quite simply fails in the task of communicating religion<sup>53</sup>. Interestingly, the findings of the

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<sup>51</sup> Michael Traber was until 1994 editor of the WACC journal "Media Development". These words are from his valedictory edition (3/1994) which was devoted to "The Future of Religious Broadcasting".

<sup>52</sup> Morris, Colin. God-in-a-Box. Christian Strategy in the Television Age. (London: Hodder and Stoughton, 1984) Page 229.

<sup>53</sup> "By comparison with the rest of creation, television would seem to have been one of the Almighty's great failures, treating Him with half-hearted reverence if it isn't ignoring Him altogether. Nor has this visual medium - difficult for Someone whose invisibility is traditionally a source of power - done very much to fend off the army of 20th century sceptics". Nicholas Fraser. Sunday Times. Culture Section. 11 April 1993. Page 9.

Bible Society's Finding Faith Today<sup>54</sup> (a survey of new Christians and the influences that brought them to faith) confirms Fraser's view:

"The effect of the electronic media upon adults seems to be no greater than it is among youngsters. Obviously it can be argued that if the amount of Christian broadcasting was as great as in the United States the effect might be greater, but there is little evidence to show that would inevitably be so.....Despite the claims which are sometimes made for the evangelistic impact of Christian radio and TV stations there is little evidence in this survey that they lead to many in England finding God and being incorporated into their local churches - though their impact in other parts of the world may well be different."<sup>55</sup>

A number of pre-Cranfield interviews with East Europeans (particularly with East Germans) indicated a deep cynicism and fatigue with mass mediated messages of any kind. On the other hand, in the Eastern countries where a degree of broadcast freedom had been longer established, notably Hungary, spokesmen for the established churches are anxious to participate in broadcasting but apprehensive of new media freedoms if these mean religiously unrepresentative and over-crowded airwaves.

Dr. László Lukács<sup>56</sup> was interviewed in the pre-Cranfield survey in 1991. The following words<sup>57</sup> of László Lukács come from 1993:

"The basic question is: Have the churches the right to broadcast on national radio and television as masters of their message? (We may call this function evangelization or the fulfilling of a prophetic role in our society). Or are the churches the mere objects of various programmes, produced by others. Has the church the right to appear in communication as a major group in a democratic society? Or is the church a private association? Anyone can report about them, or they can buy some transmission time on a commercial basis."

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<sup>54</sup> Finney, John. Finding Faith Today. How Does it Happen? (Swindon: British and Foreign Bible Society, 1992)

<sup>55</sup> Ibid. Chapter 7, "The Media". Page 65.

<sup>56</sup> He was appointed director of the Media Centre for the Hungarian Catholic Bishop's Conference in 1984.

<sup>57</sup> Opportunities and Limitations in Religious Broadcasting, Editor Peter Elvy, (Edinburgh: Centre for Theology and Public Issues, University of Edinburgh, 1993) page 28.

Finally, a much-repeated motif in media criticism is not so much that religious broadcasting fails in its task or that the Christian religion is endangered within public broadcasting but that broadcasting itself is displacing the church. This idea, well-expressed in George Gerbner's and Kathleen Connolly's influential article "Television as a New Religion"<sup>58</sup> has been given wide currency, not only by the influential later writings of Gerbner but by the books of William F. Fore and many others: "The challenge is much more fundamental: in many ways television is beginning to replace the institution that historically we have understood as religious."<sup>59</sup>

The first Cranfield Conference was not asked to accept a rigid compartmentalisation of Evangelical and non-Evangelical beliefs about broadcasting. Evangelicals and non-Evangelicals do not divide precisely on the fault-line which separates the positive broadcasting view from the negative view<sup>60</sup>. Many non-Evangelical Protestant national churches are actively involved in broadcasting<sup>61</sup>. Many church broadcasters coexist happily alongside academic colleagues who (while sometimes occupying the same suite of offices) make sweeping theoretical condemnations of the mass media<sup>62</sup>. Many Liberal West European Christians

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<sup>58</sup> Gerbner, George with Connolly, Kathleen. "Television as a New Religion". New Catholic World (May/April 1978) pages 52-55.

<sup>59</sup> Fore, William F. Television and Religion. The Shaping of Faith, Values, and Culture (Minneapolis: Augsburg Publishing House, 1987). page 90.

<sup>60</sup> Some Evangelicals scholars, notably Quentin J. Schultze of Calvin College, Grand Rapids, can now be found among the media-pessimists. He calls for the churches to provide a prophetic response to a "non-prophetic medium".

<sup>61</sup> Indeed under the Erastian broadcasting constitutions of the Scandinavian countries and Finland, the churches provide a good deal of the religious output and, in Finland, all broadcast worship.

<sup>62</sup> The Director of the Information Office (Communications and Broadcasting) of the Church of Finland, Dr. Ingmar Lindqvist is the author of Delade Meningar, om Kommunikation och Verklighet



understand their involvement in the media marketplace as incarnational and redemptive; a missionary endeavour which Christians avoid at their peril.

The Cranfield conference<sup>63</sup> included Evangelicals, Catholics and Liberals and during the second lecture, the participants were asked (if only as an exercise in inductive education) to place themselves on a scale calibrated from PLUS to MINUS; to answer for themselves the question "Do you think positively or negatively about broadcasting?" At this time<sup>64</sup>, there was very considerable suspicion between British Evangelical and non-Evangelical broadcasters<sup>65</sup> and one of the stated purposes of the Cranfield process was to bring about a dialogue between the two groups<sup>66</sup>.

It was felt, by this present writer<sup>67</sup> that dialogue would be facilitated by a discussion that went deeper than the long-held and oft-repeated complaints about Evangelical exclusion from the airwaves or the minutiae of the new broadcasting legislation. The fundamental discussion could be more profitably based on the value of broadcasting per se. The evidence of the pre-conference interviews and of the Cranfield conference itself seemed to

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(Disagreements on Communication and Reality). Lindqvist took part in the pre-Cranfield interviews. A distinguished religious and children's programme maker, his writings reflect the belief that television and, to a lesser extent radio, limit imagination.

<sup>63</sup> The first of three such conferences organised by the Jerusalem Trust.

<sup>64</sup> 1990

<sup>65</sup> Itemised in Andrew and Juliet Quicke's book Hidden Agendas. The politics of religious broadcasting in Britain 1987-1991. (Virginia Beach, USA: Dominion Kings Grant Publications Inc, 1992).

<sup>66</sup> The Report Stage of the United Kingdom's new Broadcasting Bill had taken place in May 1990 and the Third Reading of the bill took place in the Lords at the same time (October) as the Cranfield Conference.

<sup>67</sup> Who had responsibility for the conference programme.

confirm the impression that, while only some Liberal and ecumenical Christians are found on the negative side of the discussion, the great majority of Evangelicals (and Catholics) tend to be very positive indeed about the communicability of the Evangel through broadcasting<sup>68</sup>.

That this communicability is assumed by many Evangelical broadcasters is confirmed by many Evangelical utterances. In its leaflet "Crossing Barriers; Radio in Cross Cultural Mission", the Evangelical Missionary Alliance<sup>69</sup> gives four positive justifications for the use of radio in evangelism. 1) Radio can reach large numbers. 2) Radio can go where missionaries are restricted. 3) Radio is particularly effective in mega-cities. 4) Radio can reach "people groups" (who lack even the smallest Christian presence).<sup>70</sup>

Some well-known Evangelical broadcasters go much further and make stronger claims than Ben Armstrong about a broadcast-mediated message or broadcast-mediated unction. In his "700 Club" Programme, transmitted daily from Virginia Beach<sup>71</sup>, Pat Robertson often claimed many healing miracles in different parts of the country. Oral Roberts, transmitting from Tulsa, Oklahoma,<sup>72</sup> once

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<sup>68</sup> One of the workshop's of the WACC World Congress in Manila in October 1989 reported "a rather surprising consensus" under the small headline "Media does have a role in Evangelism!" (Sic). Daily News (Manila: WACC, October 12, 1989).

<sup>69</sup> EMA, Whitefield House, Kennington Park Road, London.

<sup>70</sup> A "people-group", as defined by the Evangelical Missionary Alliance is a group "within which there is no indigenous community of believing Christians able to evangelise this group without outside (cross-cultural) assistance". Crossing Barriers; Radio in Cross Cultural Mission. EMA, London.

<sup>71</sup> Witnessed, as a member of the studio audience, by the present writer in September 1985.

<sup>72</sup> The present writer was a member of his studio audience in September 1985 and observed the blessing of these handkerchiefs.

posted handkerchiefs to his supporters in many states. On the handkerchiefs were embroidered the message "Expect a miracle every day". Roberts promised healing to all with "seed-faith"<sup>73</sup>.

These extreme examples may be considered unrepresentative of the multitude of small-scale radio preachers in the United States and Europe who live out their professional lives preaching a quieter radio gospel. Ben Armstrong's fondness for the R. R. Brown transmission of unction is not a story about a healing but a story of internal and spiritual conversion. Many Evangelical broadcasters would agree with such a possibility. "Evangelism on Air", a leaflet published by the British-based Good News Broadcasting Association<sup>74</sup>, makes a seemingly-unexceptionable argument: "(Radio) can reach behind doors which would perhaps never be opened to hear the Gospel". This is nothing more than the claim of R. R. Brown. "Unction", as Brown first claimed, "can be transmitted".

Cross Rhythms, a British Evangelical radio ministry based in Plymouth makes a similar but more church-centred claim:

"Our radio programmes can also point to independent radio surveys to prove increased radio audience figures since their commencement and also confirmation from local churches that people are attending church as a direct result of listening to the programmes."<sup>75</sup>

UCB (United Christian Broadcasters<sup>76</sup>) is more specific. The

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<sup>73</sup> Expounded in the Oral Roberts' best-seller Miracles of Seed-Faith published by the Oral Roberts Evangelistic Association of Tulsa, Oklahoma in 1982.

<sup>74</sup> GNBA, Good News Broadcasting Association, whose programmes are broadcast on shortwave, is based at Bawtry Hall, Doncaster.

<sup>75</sup> Cross Rhythms advertisement in the Cross Rhythms magazine. Summer 1992. Cross Rhythms, Cornerstone House, 28 Old Park Road, Plymouth. PL3 4PY.

<sup>76</sup> United Christian Broadcasters of Cauldon Buildings, Stoke-on-Trent broadcast for 24-hours a day on the Astra Satellite (Sky Sports Channel 7.56 MHz Audio). One of the

Managing Director<sup>77</sup>, in his mid-1994 prayer/newsletter describes some of the audience effects of his programmes:

"At the other end of the scale, we heard about three year old Christopher, in Bolton, singing and telling people 'It is not by might and not by power but by my Spirit says the Lord (Zechariah 4:6)' because he heard it on UCB which his parents listen to all the time."

The perceived power of broadcasting; its effectiveness as an evangelistic tool and its ready availability to American Evangelicals explains the resentment of so many European Evangelicals at their exclusion from the airwaves. De-regulation allowed the Evangelicals (by buying airtime) to displace the Mainline Churches and to over-ride what Helmut Menzel calls the "demoscopic principle" in broadcasting, the notion that airtime ought to be distributed in proportion to religious membership. In Britain in 1988, deregulation (in the event it turned out to be re-regulation) was a burning topic among public service religious broadcasters and would-be Evangelical broadcasters. Deregulation seemed to offer an opportunity for British Evangelicals to achieve the same freedoms as the Americans. The religious broadcasters of the BBC/IBA duopoly feared that they would soon share the same broadcasting fate of the North American mainline churches.

Much of the negative criticism coming from the mainline churches was based on the fact that broadcasting de-regulation damaged the quality of broadcasting as a whole. In a hard-hitting article in "Christianity and Crisis"<sup>78</sup> entitled "Broadcasting's Big Lie", William F. Fore said:

"I believe too many knowledgeable people see in broadcast deregulation something vaguely benign and in the best tradition of America rather than what it is: a venal strategy, born out of avarice, purposely deceptive and confusing, clothed in patriotic appeal while jeopardizing the very freedom of expression which

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advertisements describes U.C.B. as "Christian Radio. Now in Britain".

<sup>77</sup> Gareth Littler.

<sup>78</sup> Vol. 43.No. 15. October 3, 1983.

lies at the heart of our cultural pluralism and our democratic system of governance".

Nevertheless, to many British Evangelicals in the 1970s, deregulation came to be synonymous with liberation<sup>79</sup>. By 1989, this resentment was articulated and funnelled into a number of highly-organised parliamentary lobbies<sup>80</sup>. British Evangelicals perceived themselves to be languishing under a repressive (and perhaps sinister) regulatory yoke. John Q. Davis, until 1993 Chairman of the Christian Broadcasting Council, wrote powerfully in the last year of his chairmanship to his members and prayer-partners:

"Rather like the way doubting Darwin has been taught in our schools - and on the BBC - as scientific fact. So, the products of the seminaries, who are now the leaders of the churches, have nothing to offer the people except half a faith, half a bible and an incorrigible belief in their own superior knowledge. Up until now we in the evangelical church have had to fight to try to get a hearing, but that is changing as the media becomes aware of the Revival and is turning to the live, Holy Spirit filled churches. I believe that increasingly the media will come to us and we must be ready for this. We must be prepared to spend time in preparation and training and money and prayer in encouraging those who seek to present the Christian gospel through the airwaves<sup>81</sup>".

The English Churchman<sup>82</sup>, in a more restrained column about the possibility of launching the new station, London Christian Radio (LCR), quoted Viscount Brentford (Chairman of the LCR trustees). Brentford announced "that a radio station for the churches offers a similar revolution to that ushered in by the printing press."

Worldwide, and in countless leaflets, broadcasts and conference

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<sup>79</sup> Ben Armstrong and many others look back to deregulation not so much as a liberation but as the end of a "sweetheart deal" between the National Council of Churches, the US Catholic Church and New-York based Jewish organisations.

<sup>80</sup> Notably that of the Council for Christian Standards in Society.

<sup>81</sup> The Evangelism of Britain is Our Responsibility. Leaflet published by the Christian Broadcasting Council. 1992.

<sup>82</sup> "English Churchman" 9 October 1992.



agendas, the twin Evangelical convictions are announced that broadcasting is positive and has the power to assist the proclamation of the gospel and that, when it is so used, then the impact of the gospel can be amplified. William F. Fore is fond of quoting<sup>83</sup> the radio preachers who from time to time express "sympathy" for St. Paul who preached to fewer people in a lifetime than some of the preachers address in one evening. Broadcasting is seen by Evangelicals as a major tool in fulfilling the Great Commission<sup>84</sup> to reach the ends of the earth with the gospel.

It follows that, to Evangelicals, "Christian Broadcasting" is distinct from "Religious Broadcasting". During the first plenary session of the first Cranfield Conference in 1990, a lively debate ensued about the appropriateness of the conference book title and the conference title itself: "The Future of Christian Broadcasting in Europe". The conference divided on this issue<sup>85</sup> on Evangelical/non-Evangelical lines.<sup>86</sup>

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<sup>83</sup> Plenary debate. WACC Central Committee, Severalls House, Newmarket. Autumn 1990.

<sup>84</sup> In one of many letters to the present writer, Pan American Broadcasting make the following offer: "Dear Brother Elvy, Why limit yourself to ministering to your local community when you can fulfil the Great Commission by playing a part in helping millions of needy souls around the world. It's easy to start. In fact, it's as easy as sending us a cassette copy of your local Radio Ministry program." Signed (February 15 1994) James Manero of Pan American Broadcasting, Cupertino, California.

<sup>85</sup> The second Cranfield plenary session began to work with the twin concepts "The Reflectors" and "The Proclaimers" to describe the difference between religious and Christian broadcasters. These terms are also found in the original manifesto of CRAC (the Central Religious Advisory Committee): "The business of religious broadcasting must be to reflect and proclaim the faith of the Church as it is originally found in the Bible and in the living traditions and preaching of the visible Christian churches".

<sup>86</sup> Although in the two subsequent conferences, perhaps reflecting a change of mood among broadcasters, the issue has not been raised again. At Cranfield-1, Discussion Group A reported to the final plenary as follows: "There was a division of opinion within our group. Some members defined Christian broadcasting as

In 1990, among British Evangelical would-be broadcasters (many of whom were at the time actively lobbying for new broadcast freedoms) there was the widespread conviction that, left to themselves, they could produce Christian Broadcasting or Gospel Broadcasting or (as it is described in this present study) Evangelical Broadcasting. They looked to the example of the United States. They claimed to have learned the lessons of the Swaggart-Bakker scandals and disclaimed any intention of importing American-style Televangelism. They professed awareness of the need for cultural sensitivity. They pointed to new opportunities for the gospel in Eastern Europe and new (satellite and digital) technologies worldwide. The time had come for the restrictions imposed by the "demoscopic principles" of public service broadcasting to be abandoned so that the gospel could be proclaimed at last<sup>87</sup>.

In Britain in 1989, the momentous year in British broadcasting in which preparations for the first Cranfield conference played only a very small part, Evangelical and non-Evangelical broadcasters and their supporters lined up for a battle over the broadcasting bill. Speaking to the Third Cranfield Conference on 5th November 1993, the Rev. Ernest Rea, Head of BBC Religious Broadcasting, introduced his keynote address by looking back to Cranfield-1:

"The first conference, I remember as a tetchy bad tempered occasion. The Broadcasting Bill was in the committee stages. The established terrestrial broadcasters, the BBC and IBA were concerned about the effect of the Bill on our ability to provide the range and quality of programmes which we believed the public expected of us. We were understandably defensive; aggrieved at what we perceived to be the lack of appreciation on the part of the Christian broadcasters of what we had accomplished; and, in our desire to defend our corner, we were, perhaps, a bit

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a reflection of the ongoing life of the churches as transmitted through public service broadcasting. Other members disliked the adjectival use of Christian and preferred to think in terms of good and bad broadcasting".

<sup>87</sup> In both the United States and Europe, Evangelicals use the term "secular broadcasting". In the Christian Broadcasting News of Summer 1993, John Q. Davis speaks of "religious broadcasting on secular radio."

dismissive of the new opportunities provided by the new de-regulatory legislation. The Christian broadcasters stood on the opposite side of the arena. They felt, rightly or wrongly, excluded by the public broadcasters; They were critical of what they believed to be the lack of opportunity to freely evangelise on the airwaves of terrestrial channels; and over-optimistic about the new golden day that seemed to be dawning. The result was an inevitable sense of alienation and a conference which, in my view, generated more heat than light."

Kenneth Wolfe's foreword to Hidden Agendas is over-careful<sup>88</sup>:

"The Evangelical lobby for a more propagandist and robust Christian utterance in the broadcast output has sought to reverse a secularising trend in modern society. It recognised the deep changes taking place in a multi-religious culture and wanted to disestablish liberal editorial traditions and open some doors to greater freedom in the presentation of its own particular style of Christian utterance."

In their own introduction to the book, and to the debate, Andrew and Juliet Quicke put the issue squarely:

"So what was the argument all about? The argument was about freedom to proselytise in religious broadcasting."<sup>89</sup>

Andrew Quicke, a British professor in Pat Robertson's Regent University in Virginia Beach spoke for many European Evangelicals who believed that, given the same freedom enjoyed in the United States, Christian broadcasting could and should begin in Europe<sup>90</sup>. Andrew Quicke spoke for many in wanting to use the

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<sup>88</sup> Quicke, Andrew and Quicke, Juliet. Hidden Agendas. The Politics of Religious Broadcasting in Britain. 1987-1991. Page 2.

<sup>89</sup> *ibid.* Page 8. But the argument was not as simple as this. One of the fundamental arguments of the opponents of "Christian Radio stations" was that their creation would allow existing broadcasters an excuse for turning their backs on Christian programmes and output entirely. This point was made strongly by Bishop Crispian Hollis in his 1993 Maryvale Lecture and partly refuted by Paul Brown (speaking to the Third Cranfield Conference).

<sup>90</sup> An added impetus came from the new freedoms in East Europe where, in some post-Communist contexts, evangelical groups



power of the medium to send the powerful message.

This then is the core issue. Can the Evangelical gospel be transmitted ? Or, as R. R. Brown exclaimed "Can unction be transmitted ?" It would be a brave public service broadcaster who would categorically deny such a possibility<sup>91</sup>. What the public service broadcaster would state, however, (at least in the British context) is that it is not the purpose of religious broadcasting do the job of the church. It is not the purpose of public service broadcasting to be a self-conscious channel for unction. Neither is it the purpose of this research to provide evidence for or against the actions of the Almighty within either category of broadcasting.

b)

What can be undertaken here is to look into the content of Evangelical broadcasting and non-Evangelical broadcasting and to try to establish, by quantitative means, the content-differences. Gospel radio may or may not be powerful and effective as an instrument in evangelism. That is not the question here but rather: "In what quantifiable ways does it differ from other categories of religious broadcasting?" When the regulations are relaxed (or when the "chains are lifted"<sup>92</sup>) what are the characteristics of the Evangelical broadcasting that will

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were spared many of the regulatory impediments imposed in Western Europe. However (and the discussions about Russian Federation's 1994 Draft Media law is an obvious case) indigenous churches have not been long in expressing resentment at Evangelical intrusion.

<sup>91</sup> A point made with great force by Professor John Bluck, speaking at the 1989 WACC conference in Manila: "It strikes me as ungodly arrogance to argue that mass-media may have a role in pre-evangelism, but nowhere else". "Daily News. Congress 89". (Manila: WACC, October 19, 1989.)

<sup>92</sup> Prayer Letter. Crusade for World Revival. Autumn 1984. Centre page.

emerge?<sup>93</sup>

A great number of Evangelicals manifestly believe in the possibility of, and indeed in the divine necessity for, Evangelical broadcasting (even if they prefer the designation "Christian broadcasting"<sup>94</sup>). It needs to be repeated that, in the wake of the Televangelist scandals, they are anxious to stress that this European Christian broadcasting will learn lessons from the sad American experience. In 1993 in the Christian Herald,<sup>95</sup> Peter Meadows stressed his "British initiative" with "British programming". In this present research this assertion of independence will be taken at face value. The primary task in this research project is one of analysis, description and definition using a number of case studies. When Evangelical broadcasting is allowed in Europe, what does it amount to? Value judgments about the North American counterpart will be ignored.

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<sup>93</sup> The Rev. Eric Shegog, Head of the Communications Unit of the General synod of the Church of England and formerly Head of Religious Broadcasting at the IBA, in a lecture delivered to the University of Sussex in March 1991 developed the idea, aired at the first Cranfield Conference and based on the earliest of the CRAC manifestos: "Critics claim there are reflectors and proclaimers. The reflectors are the directors of religious programmes on BBC and ITV. The proclaimers are those in the churches, and particularly those members who would describe themselves as Bible-based Christians or Evangelicals."

<sup>94</sup> In many mass media contexts, "Christian" is a synonym for "Evangelical". Vision, the Swindon-based cable channel, invariably describes itself as the country's only Christian channel. Indeed Vision claims that: "Most of the best Christian programming in the world is transmitted on Vision Channel. London Christian Radio, appealing as it does to both Evangelical and an Ecumenical constituencies uses a series of sub-headings including: "firmly rooted in the truths and values of the Christian faith". Christian Herald 27 February 1993.

<sup>95</sup> Christian Herald February 27th 1993. On May 5th 1993, Peter Meadows of London Christian Radio was quoted as follows: "Mr. Meadows of LCR says that his bid bears no comparison with US Christian radio. There will be no healing services in which listeners are invited to lay hands on the radio nor would there be a 'cringe factor'". The Independent. May 5th. Page 8.

As far as Britain is concerned the identification of such Evangelical broadcasting is now very complicated. The dust of the 1989 broadcasting battle has begun to settle and Evangelicals and non-Evangelicals now find themselves in surprising new alliances to protect the ecology of British broadcasting<sup>96</sup>. So the task of identifying Evangelical broadcasting must begin by reaching behind the anger and frustration of 1989<sup>97</sup>. The issue (so sharply expressed in the parliamentary lobbying of 1989) is becoming blurred as public service broadcasting retreats. "Christian Radio" (a term all but derided at the first Cranfield Conference) is gaining ground and no longer attracts dismissive comments from other broadcasters. Dave Adams, Director of Transworld Radio wrote to the Jerusalem Trust on November 6th 1991 as follows:

"A year ago, Evangelicals (the "proclaimers") still felt outside the mainstream and were viewed with suspicion.....It was a pleasant surprise to discover in Cranfield II, just a year later, that many now accept the role of Evangelicals in the mainstream and a start has been made by which proclaimers and reflectors can trust each other more".

On 7 October 1994, at the second attempt, London Christian Radio was successful in gaining a licence to broadcast, on three frequencies and five transmitters, under the terms of the 1989 Broadcasting Act. In the period which is the subject of this research (1989-1993), British Evangelicals gave expression to

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<sup>96</sup> Throughout 1993 and 1994, the Evangelical Alliance had a working party, of which the present writer was a member, to draw up recommendations for the future security of BBC broadcasting and the protection of the public service ideal.

<sup>97</sup> Speaking to the Third Cranfield Conference on November 5th 1993, the Rev. Ernest Rea, Head of Religion of the BBC, said "(By Cranfield-2, the Christian broadcasters) had achieved most of their objectives, although they were still smarting from the ITC codes regulating the type of religious broadcast permitted on Channel 3. However, they were relatively secure in the knowledge that limited freedom would be their's to run their own radio stations, generate their own programmes, and broadcast the Christian message free from the restraints which they believed the public service broadcasters imposed upon them". (Cranfield-3 transcript)

their broadcasting hopes and aspirations as never before. Signposts to the future of British broadcasting were clear but, throughout the period, publicly-licensed Christian radio did not yet exist<sup>98</sup>.

This fact, however, does not negate this present research task. Since the Second World War, Britain has been the source of a number of Evangelical missionary radio stations. Some of these stations, particularly Transworld Radio, FEBA<sup>99</sup> and HCJB, are national partners of North American ministries. Others, including Radio Worldwide and the Good News Broadcasting Association are fully British.

In the Content Analysis section of this research (see Chapter 10 below), Evangelical hopes and aspirations as revealed by questionnaire (see Chapters 8 and 9 below) will be analysed. Indeed it is to be expected that the fact that the English-language Evangelical broadcasts used for analysis in this research are not controlled by national gatekeepers will mean that their "Evangelical characteristics" may emerge more clearly. Also, as will be demonstrated in the following paragraph, the missionary stations do not occupy a watertight compartment in the universe of religious broadcasting. They are not a discrete category. In many situations worldwide the links between the missionary stations and publicly-regulated broadcasting are very strong. HCJB-UK in its response to the 1994 government white paper of the future of the BBC claimed both an international and domestic broadcasting interest:

"As an autonomous part of HCJB World Radio, our interests spread

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<sup>98</sup> The announcement of a Radio Authority licence to Radio Wye was announced on January 27th 1993 and the station went on air on December 31 1993. The majority on the Board of Directors are declared Christians, including the Rev. Richard Thomas, Communications Officer for the Diocese of Oxford. The first Chairman of the Board was the late Roy Castle OBE. A new name and logo were announced in August 1993: ElevenSeventy (1170am). Ownership and management of the station is certainly Christian but the output of the station is certainly not "Christian Radio".

<sup>99</sup> Far East Broadcasting Association.



beyond radio in the United Kingdom. However, within the UK, we are seen as an independent producer and have produced a range of items for a number of BBC radio services as well as the commercial sector."<sup>100</sup>

Liberal and Catholic observers who miss this point make a serious mistake. In 1994, in his article "Models of Religious Broadcasting"<sup>101</sup>, Robert A. White lists four distinctive approaches to religious broadcasting. One of these is, according to White, "religious broadcasting controlled and financed by religious revivalist movements"<sup>102</sup>. White's categories are not helpful in one respect. He constructs a further (fifth ?) category for "international radio" in which he includes Vatican Radio and Transworld Radio. In fact, the link between international Protestant radio and what White calls "revivalist" broadcasting are particularly close. In other words, whatever may be the status of Vatican Radio, it is not a Catholic parallel to Transworld Radio, which enjoys close links with many North American commercial Evangelical stations.

In his chapter "An International Explosion"<sup>103</sup>, Ben Armstrong speaks of:

"(the transformation of the) Electric Church from a largely American phenomenon into an international phenomenon that is today transforming lives around the world."

He lists the four main radio ministries. The World Missionary

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<sup>100</sup> The Response to the Future of the BBC from HCJB-UK, (Bradford: HCJB, 1993) page 1.

<sup>101</sup> White, Robert A. "Models of Religious Broadcasting" in "Media Development, Journal of WACC", London. 3/1994. Page 3.

<sup>102</sup> The other three models are as follows: Nationally regulated broadcasting, Church controlled broadcasting, broadcasting directed by people who identify with social change.

<sup>103</sup> Armstrong, Ben. The Electric Church. Page 63.

Fellowship of Miami, which operates HCJB<sup>104</sup> in Quito, the Far East Broadcasting Company of LaMirada, California, Transworld Radio of Chatham, New Jersey, and ELWA in Monrovia, Liberia. In the 1985, the National Religious Broadcasters' directory listed 1,075 radio programmes that were broadcast by its members. 687 of these programmes are listed in the directory "for transmission within the United States". A further 387 are listed for transmission outside the country<sup>105</sup>. Furthermore, very many American English-language programmes are included in the programme schedules of both the American Evangelical stations and the international missionary stations.

In other words, despite the fact that Vatican Radio and Transworld Radio share the technological similarity of being powerful shortwave international stations, they cannot be bracketed in the same category of religious broadcasting. Vatican Radio is essentially "The Voice of the Pope"<sup>106</sup>. Transworld Radio is a radio service, carrying many of the same programmes and radio series that are carried on domestic American FM and medium wave Christian stations<sup>107</sup>. This is a very important distinction in the context of this research in Britain and Hungary. It establishes the credentials of HCJB to be bracketed, not only with American domestic Evangelical radio but with the British Evangelical radio that is to come.

The similarities between Vatican Radio and the Evangelical shortwave stations were becoming increasingly superficial. Vatican Radio remains a highly-centralised institution. Many of the missionary stations had devolved their property and

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<sup>104</sup> HCJB Heraldizing Christ Jesus's Blessings.

<sup>105</sup> Directory of the National Religious Broadcasters (Morristown, New Jersey: NRB, 1985 edition). Page 8.

<sup>106</sup> The term used by Vatican Radio's Director Father Boromeo, in a pre-Cranfield interview in Rome.

<sup>107</sup> Including McGee's "Thru the Bible" and Dobson's "Focus on the Family".



responsibilities onto national partners<sup>108</sup>. In the case of FEBA<sup>109</sup>, much of its work world-wide is driven, from Britain. Transworld Radio's Hungarian service is now produced inside Hungary, by Hungarian Evangelicals and responsible to a Hungarian-registered charitable foundation. In these cases, even according to Robert White's classification, "international" radio has become "revivalist" radio and is part of the same Evangelical broadcasting movement that is, in Britain at least, seeking to intervene in medium wave and FM publicly-licenced radio. If (as is assumed here) the fact that the Evangelical message contained in missionary radio has not been weakened by filtration through a publicly-accountable regulatory system, then, in the context of this research, that is an advantage.

HCJB has its European office in Bradford where some of its English-language programmes are made and from where many radio training initiatives in Eastern Europe are managed. HCJB programmes are transmitted on the powerful HCJB transmitter above Quito, Ecuador (the so-called "Voice of the Andes") and, within the quality limitations of shortwave, can be clearly heard in Europe. The parallel case-study is the Hungarian-language Magyar Evangéliumi Radio which, since 1990, has been the Budapest-based Hungarian national partner of Transworld Radio. The choice of these two stations as case studies will of course allow a comparison which will reveal whether the distinguishing marks of Evangelical broadcasting are the same in two different national and religious cultures. In other words, by working with two case studies, this investigation into Evangelical distinctives will give some indication about the universality of the Evangelical message and the effects which English and Hungarian cultures can have on a supposedly universal religious message. At the same

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<sup>108</sup> As far as Trans World Radio is concerned, the biggest of the independent national partners is ERF (Evangeliums Rundfunk) in Wetzlar, Germany, employing a full-time staff of more than 140 and directed by the former Communist, Horst Marquardt. ERF is actively intervening in domestic German radio and television.

<sup>109</sup> The Far East Broadcasting Association has a transmitter in the Seychelles.

time, the choice of two contrasting case studies preserves something of the Europe-wide thrust of the original pre-Cranfield conference research.

The particular programme series that constitutes the HCJB case-study in this research project is "On-Line". This weekly programme has been chosen because it has a declared public-interest purpose. The programme claims to be "European" and, while using the English language, concentrates on European news and features. "On-Line" contains many items repeated from well-known public service channels<sup>110</sup> Compared with much of the missionary-radio output<sup>111</sup> "On-Line" aspires to speak to a general audience rather than a religious niche-audience. The reason for the choice of "On-Line" and the assumption underlying the later Content Analysis (Chapter 10 below) is that if "On-Line", whose producers express such a clear general-interest programme philosophy, can be shown to possess clear, empirically observable, Evangelical characteristics, then the task of identifying Evangelical broadcasting will have been achieved, at least in the British setting.

It would be less useful, to have as case studies the preaching radio programmes of a British evangelist such as Dick Saunders or the biblical expositions of David Oram<sup>112</sup>, Victor Pearce<sup>113</sup> or Derek Prince<sup>114</sup>. Strong Evangelical characteristics would be expected in their programmes. "On-Line", however, may reasonably

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<sup>110</sup> Particularly the Dutch and German shortwave English-language services.

<sup>111</sup> The programmes of Dick Saunders, the Good News Broadcasting Association, The Hour of Revival and other Evangelical programmes carried on Trans World Radio and HCJB itself.

<sup>112</sup> Good News Broadcasting Association of Bawtry Hall, Derbyshire.

<sup>113</sup> Hour of Revival Association

<sup>114</sup> Derek Prince, British-born radio evangelist has his international office in Fort Lauderdale, Florida.

be expected to carry softer Evangelical messages. If these softer messages are found to be nevertheless clear and distinct, then the case for Evangelical distinctiveness is demonstrated across the entire spectrum of British Evangelical broadcasting.

Hungary has been chosen to provide the parallel Evangelical case study for the following reasons: Apart from the former Hungarian provinces on its borders<sup>115</sup>, the country is linguistically self-contained. Indeed, as will be shown in Chapter 5 (below), the distinctiveness and difficulty of the Hungarian language has proved to be a barrier to foreign-based Evangelists. In 1993, OMS<sup>116</sup> International Inc. of Greenwood, Indiana called for "3,600 English Teachers" who can "Evangelise in Hungary". Although, Hungarian Catholics comprise the largest church, there is a wide denominational mix. After the intense anti-religious pressure of the Stalinist Rákosi government and then the repression immediately following the 1953 revolt, the number and degree of de facto freedoms enjoyed by Hungarians exceeded those of the citizens of the other Soviet-bloc states (including religious freedom, property rights and possibilities for foreign travel)<sup>117</sup>.

These freedoms did not extend to free religious expression on state-controlled media and the government still intervened in church appointments and placements. Churches and schools confiscated under Mátyás Rákosi remained in state hands. Nevertheless, by 1989, the serious abuses of human rights that were still commonplace for the Magyars of Rumania<sup>118</sup>, were, as far

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<sup>115</sup> Taken from Hungary in the Treaty of Trianon 1921 and ceded to Rumania and Yugoslavia, as well as a smaller area north of the Danube awarded to Czechoslovakia.

<sup>116</sup> Overseas Missionary Service.

<sup>117</sup> Janos Kardar's governments New Economic Mechanism produced a partially de-centralised economy which was unique in the Comecon countries; a compromise whic produced what was sometimes known in the West as Goulash Communism.

<sup>118</sup> Transylvania.

as Hungary<sup>119</sup> proper was concerned, a memory. By 1989, Hungarian Christian leaders were also occupied with many of the concerns about materialism and secularism which occupied their Western counterparts. In 1990, Pastor Louis Simonfálvi could speak about entering freely into state broadcasting studios but did not want to do so if to enter "being controlled by atheists"<sup>120</sup>.

The largest of the Hungarian-language Evangelical radio services into Hungary has been provided by Transworld Radio<sup>121</sup>. In 1990, control of the Transworld Radio Hungarian service was transferred to a MERA<sup>122</sup> with an office in Budapest. It goes without saying that MERA programmes, whether on shortwave from Monte Carlo<sup>123</sup> or on medium-wave from the enormously powerful medium-wave transmitter, built by Enver Hoxha in Tirana<sup>124</sup>, are directed specifically at Hungarians. This is in marked contrast to the HCJB "On-Line" programmes which, as has been said, are directed at a diverse English-speaking<sup>125</sup> audience across a wide European area but who are required to be united in the possession of a lingua franca (English).

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<sup>119</sup> In these chapters Hungary proper is sometimes referred to as post-Trianon Hungary, a term used to make clear the fact that at the Treaty of Trianon in 1922, Hungary lost two thirds of its land area. The Magyar people and language are now to be found in Hungary, Slovakia, Serbia and, most significantly Transylvania, the Westernmost province of Rumania.

<sup>120</sup> Based on an interview with Pentecostal Pastor Louis Simonfálvi of Budapest at the 5th Annual Convention of European Religious Broadcasters at Bawtry Hall, near Doncaster on May 26th 1990 and reported in The Future of Christian Broadcasting in Europe, Chapter 6.

<sup>121</sup> Founded by Dr. Paul Freed in 1952 and which in 1993 claimed to transmit "1,000 hours of gospel programming each week in 100 languages".

<sup>122</sup> Magyar Evangéliumi Rádió.

<sup>123</sup> 41 m and 49 m.

<sup>124</sup> 215 m (1395 kHz).

<sup>125</sup> The listener can use English as either a first language or a second language.

The contrast between the two target-audiences (the wide target audience of HCJB "On-Line" compared with the much more definable national audience of MERA) provides a means of answering a particular criticism concerning Evangelical broadcasting. It is often objected that the Evangelical broadcast message is unconnected to the life and national culture of the target audience; that it is simply "a message from nowhere"<sup>126</sup>. A Hungarian public service religious broadcaster, now welcomed into the studios of Magyar Radió, puts the point well:

"We could be Evangelical. Perhaps we don't want to do that. Some have tried to broadcast in that way but, after one year, we see that the effects are not good. After one year, we see that kind of thing attracts hardly any new people. The whole method is completely alien. Many Hungarians were shocked. What is the European (as opposed to the American) way? It is more personal and more shy. Christianity is something that is very much in the private sphere. Who are we broadcasting to? That is an open question. For whom? For Lutherans? For all Christians? To everybody?"<sup>127</sup>

It might reasonably be expected that MERA, having as it does an obviously more precise target audience of Hungarian-speakers might transmit more nationally-specific programmes. Similarly, it might be expected that the English-language HCJB programmes directed as they are at European English-speakers (for many of

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<sup>126</sup> Interviewed as part of the pre-Cranfield investigation (in the WACC head office in Kennington Park Road, London in April 1990) the Rev. Carlos Valle, General Secretary of the World Association for Christian Communication spoke of his experience of Evangelical Broadcasting in his native Argentina and of the highly professional lip-synched Spanish dubbed onto the programmes of Jimmy Swaggart. "The accent was not Argentinian nor Colombian. It was simply Spanish from nowhere". Writing in Opportunities and Limitations in Religious Broadcasting (page 166) Carlos Valle makes a contrasting but connected point: "Some Latin American preachers even have the foreign accent that the (first) missionaries necessarily acquired in their effort to speak the native language: or have become used, in torrid regions, to wearing dark, warm clothes, brought by the missionaries from their frigid homelands."

<sup>127</sup> From an interview with a member of the unofficial ad-hoc religious advisory team of Magyar TV, Pastor Tamas Fabiny at Kápolna u.14, 1102 Budapest on 11 September 1990.



whom the English language is unquestionably only a second language) would contain less references to the particularities of countries or localities.

It is in the process of comparison between two kinds of European Evangelical programming that most will be learned about the content of the Evangelical message. It is not unreasonable to expect that a nationally-defined Hungarian target audience should receive a more nationally-specific message (compared with a more general but still-Evangelical programme, "On-Line").

This assumption will be tested in the results of the Content Analysis recorded in Chapter 10 (below). Let it be said here that, one of the dynamics of Evangelicalism has been a reaching out into other cultures and languages. Electronic Evangelists are still driven by the imperative to preach to every nation, to cross the barriers of language and to emulate the feats-on-the-ground of two centuries of Evangelical missionary endeavour and Bible-translation. English-speaking Evangelicals have for a long time declared themselves to be interested in the evangelisation of Eastern Europe. Dr. Paul Freed, founder of Transworld Radio, and one of the century's most influential Evangelical broadcasters, writes of "Eastern Europe" as "A World without God". He tells "the thrilling story of how radio goes over barriers to bring the gospel of Christ to unreached millions"<sup>128</sup>.

For four decades, the Evangelical message was smuggled to the East<sup>129</sup> or transmitted by shortwave radio. The Iron Curtain was seen as the outward and visible sign of the cosmic battle between right and wrong. Its existence was the basis for much of the American Evangelicals' association with patriotism, anti-Communism and strong defence. The role of the Evangelical radio broadcasters before 1989 had been to broadcast into Hungary from

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<sup>128</sup> Freed, Paul. Let the Earth Hear. (Nashville: Thomas Nelson, 1980). Page 55.

<sup>129</sup> Among the acknowledged heroes of world Evangelicalism are the Bible smugglers, particularly Brother Andrew.



outside; to overcome a specific political barrier and serve one of the most precisely delineated national language groups in Europe.

However, it has to be said that this research project is not concerned with audience research. Most mass media research has been conducted in the general area of audience research. This point is particularly well-made in the second part<sup>130</sup> of Peter Horsfield's Religious Television: The American Experience. The emphasis on audience and the related issue of media-effects is understandable for it is now widely-recognised that as broadcasting becomes increasingly unlike the parable of The Sower and more precisely targeted, it is, in Paul Brown's phrase "audience-driven"<sup>131</sup>.

This present research, while taking into account the religious radio-broadcasting of Britain and Hungary and also the effects of the broadcasting process itself on the Evangelical message, will first of all seek to provide empirical evidence for a correspondence between the content of "Evangelical Broadcasting" and Evangelicals' own hopes and understandings. In other words, in the now-inappropriate terms of Shannon and Weaver, this research is centred (unusually) on the "message" rather than the "receiver".

However, this research will take into consideration the cultural context of the "message". One of the criticisms of Evangelical broadcasting is that it is not sufficiently "audience-driven"; that it is too-often a message which, as in the parable of the Sower, may or may not be well-received; that it is too often a message that is unrelated to the cultural setting of the audience. It is proposed in the following chapters to test the

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<sup>130</sup> Pages 77-172.

<sup>131</sup> Paul Brown of the Radio Authority, London in a lecture to the Third Cranfield Conference on November 5th, 1993.

validity of these criticisms by empirical analysis<sup>132</sup>.

The contrast between the two chosen European case-studies is of great importance to this process. If it can be shown that MERA's Hungarian-language Evangelical broadcasts are in some way more closely rooted in Hungarian culture than HCJB's much more broadly targeted English language programmes then it will have been demonstrated (in this case at least) that the criticism (above) is unfounded; that in these cases at least, Evangelical radio does take account its cultural context.

In order to steer this research project in a direction which will result in answers to this oft-repeated criticism of Evangelical detachment from culture, the opposite view is put forward as an hypothesis: The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions. In summary: The content of the Hungarian and British and Hungarian Evangelical programmes will be compared. If empirical evidence can be produced to demonstrate that the Hungarian programming is more culturally specific, then the above hypothesis will stand.

Evangelicals throughout Europe are gaining access to broadcast channels and are beginning to learn the hard lesson that government regulation constitutes only one of many disciplines on any serious broadcasting. There are technical, financial disciplines and, above all, the discipline provided by finding and retaining an audience. How much of the Evangelical message can survive these pressures? Indeed, a different question needs to be asked: Is Evangelical broadcasting another name for broadcasting by Evangelicals or broadcasting controlled by Evangelicals.

Worldwide, more and more "Evangelical" channels are beginning to

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<sup>132</sup> The form of this analysis will be discussed in Chapter 2 (below).

provide a self-proclaimed "public service" broadcasting. IBRA<sup>133</sup> Radio in Tanzania has long provided programmes on baby care and farming. One of the most successful programmes of FEBA<sup>134</sup>, broadcasting from the Seychelles, is a programme about stamp-collecting. So, what is Evangelical broadcasting? Once the regulatory restrictions are removed, does such broadcasting automatically revert, under audience pressure, to something like public service broadcasting? In a commercial environment, are Evangelical broadcasters so in need of an audience that, inevitably, their thrust becomes broader, coming finally to rest on a broad moralistic plateau which they are fond of calling "Family Values". Will a situation soon exist in which there only room for small niche-stations; stations that can live with the support of a narrow donor-base of Evangelical co-religionists?

In order to secure answers to these questions (above) a second hypothesis is put forward: Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels. It is contended below that Evangelicals have been too impressed with the perceived power of mass broadcasting to influence audience and too little aware (in a commercial environment) of the increasing extent to which audience drives broadcast output. Before 1960, North American Evangelicals, who in any case were never excluded from local broadcasting, felt themselves to be excluded from the major networks. With much greater reason (until the broadcasting freedoms allowed by the 1990 Broadcasting Act) British Evangelicals felt a similar resentment.

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<sup>133</sup> IBRA, International Broadcasting Association, started broadcasting from Tangier in 1955. The station is owned by 550 Swedish Pentecostal churches. According to IBRA's own publicity the "main subjects (for programmes) are preaching the word of God, Bible studies, programmes for children, women etc., songs and music, mission news, social programmes like 'Village Diseases', 'Handicapped Children', 'The Village Doctor is Coming', information about drugs, Aids and so on.."

<sup>134</sup> Far East Broadcasting Association.

Hungarian Evangelicals had less to complain about. They were proportionately far smaller than their Western counterparts. Evangelicals were active in Transworld Radio and in shortwave broadcasts sponsored by the Norwegian Lutheran and Dutch Reformed Churches. Until 1990, as far as internal Hungarian broadcasting was concerned, all Hungarian Christians, Evangelical and non-Evangelical alike, suffered the same exclusion.

It is the Western European English-speaking Evangelicals who, because of their numbers and because of the perceived past exclusion, are most concerned with the ownership of dedicated channels carrying the Evangelical message. The Hungarian Evangelicals are less concerned, partly because they have possessed such a channel (MERA) since 1990. In other words, Hungarian broadcasting provides a particularly interesting case study in this regard. Resentment between Evangelicals and non-Evangelicals (at least concerning perceived past broadcasting privileges) does not exist. Indeed, the term Evangelical (although it is well-enough understood by Hungarian Evangelicals themselves) is far less precisely defined in the general Hungarian cultural context.

This is not to suggest that Hungarian religious broadcasters are indifferent to channel ownership. Dr. László Lukács, the Hungarian Roman Catholic Church's broadcasting director, fears the future:

"Broadcasting is competitive (and will be more so) for the so-called historical churches. According to the new law on freedom of conscience (February 1990), any one hundred persons can be a church. Small sects can register in this way. So far 34 different churches have registered. So a small sect of 100-people can have the same rights as 7-million Catholics. It's a great challenge. There are those outside the country with a lot of money. They can offer ready-made copies (of programmes) and money."<sup>135</sup>

But this research is concerned one specific period of Hungarian

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<sup>135</sup> Dr. László Lukács interviewed by the present writer in the Hungarian Bishops' communications office, Budapest on 12 September 1990.

broadcasting history (1989-1993). Throughout the period of this study, the legal justifications for public service broadcasting and legal protections for any kind of broadcasting were in fact missing.

"At the beginning of 1993, three years after the first free election which offered the opportunity for the development of a constitutional state.....there are no laws available (to guarantee) the freedom of Hungarian press, the functioning of the media or an access to public information".<sup>136</sup>

It is this intrinsic instability of broadcasting in Hungary during this period which gives particular interest to an analysis of the small universe of Hungarian public service religious broadcasting on Magyar Radió. The national churches were given agreed segments of airtime including some of the denominations (particularly the Baptist Church) which declare themselves to be Evangelical. If a process of empirical analysis can establish that, compared with this publicly regulated religious broadcasting, the MERA (Evangelical) programmes transmitted from outside the country contain more of the Evangelical message, then the second hypothesis (Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels) will clearly fall.

In a word, in order to defeat this hypothesis, Evangelical channels has be shown to be more effective carriers of the Evangelical message. If this is the case, one result must be that, at least within the narrow limits of this case study, there is evidence to support the British Evangelical campaign for Evangelical channel-ownership.

Conversely, if the opposite is the case, if it can be established

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<sup>136</sup> Kováts, Ildikó and Tolgyesi, János in the chapter "On the Background of the Hungarian Media Changes in Spichal, Slavko and Kovats, Ildiko. Media in Transition. An East-West Dialogue. (Budapest: Research Group for Communication Studies, 1993). Page 35.



that an authentic Hungarian Evangelical message can be carried on publicly-service radio channels, and that this message can be as clear (or even clearer) than the message contained within Evangelical-controlled programmes then the hypothesis stands, suggesting that the Western Evangelical aspiration to channel-ownership (so-widely voiced during the period in question) may have been a diversion from the real task of communicating the Evangelical message.

The result of this research process will have been to demonstrate, in one national context at least, that the problem of the communicability of the Evangelical message (the core problem to be addressed in this research project) is not solved (at least in every cultural context) by the assumption by Evangelicals of the role of broadcast-gatekeeper. It will have been demonstrated that Evangelical positivistic convictions about broadcasting per se, the belief that even "unction can be transmitted", are not sufficient justification for Evangelical-owned channels.



## Chapter 2

## Research Methodology:

- Part 1. Empirical analysis; the options.  
Content Analytical techniques used in this research.  
The literature of Content Analysis.
- Part 2. A definition of Evangelicalism  
for the purposes of this research.
- Part 3. The management and structure of the main English-  
language and Hungarian-language questionnaires.

In the previous chapter, the problem that is at the core of this research (the communicability of the Evangelical message through broadcasting) was discussed. The present task was defined as follows: Taking into account the religious radio-broadcasting of Britain and Hungary and also the effects of the broadcasting process on the Evangelical message, to examine Evangelical hopes and understandings of "Evangelical Broadcasting"<sup>1</sup>.

Two hypotheses were put forward:

- i) Evangelical hopes and understandings (for Evangelical broadcasting) are not necessarily fulfilled by Evangelical dedicated-channels.
- ii) The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions.

It follows therefore that the central questions to be addressed in the following pages must be centred on the appropriateness of the term and the realisibility of the concept "Evangelical Broadcasting" in the British and Hungarian broadcasting contexts. Four questions are particularly important. Firstly, is it some process of reification that has allowed the notion of Evangelical broadcasting to be so richly cherished by Evangelicals? Secondly,

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<sup>1</sup> Page 32 above.

if Evangelical broadcasting is built on something more substantial than Evangelicals' own hopes and assumptions, can this special category of broadcasting be defined by its content? Thirdly, if Evangelical broadcasting cannot be so defined, is it nevertheless assumed to exist by virtue of the religious credentials of those who exercise control over it? Fourthly, if Evangelical broadcasting is based on more than hope or aspiration, in what ways does it differ in Britain and in Hungary and what are the implications of these differences? This chapter is concerned with methodology: 1) the application of Content Analysis in order to arrive at answers to the above four questions. 2) The means that are used to provide a working definition of the term Evangelical. 3) The use of parallel questionnaires in two languages.

Chapters 7 and 8 (below) describe an investigation (mainly by parallel and simultaneous questionnaires) among Evangelicals in Britain and Hungary to establish a list of those distinctive features which these Evangelicals hope to find in Evangelical broadcasting. It needs to be emphasised again that the purpose of this research project is neither to defend nor argue against the findings of these questionnaires. The purpose is much simpler; to take the findings of the questionnaires at face value and then to test these findings against the manifest content of Evangelical and non-Evangelical religious broadcasts.

Accordingly, the second stage in this research, documented in Chapter 10 (below) is to analyze the content of a sample of almost forty hours of British and Hungarian religious broadcasts in order to see the extent to which the hoped-for Evangelical distinctives either occur or do not occur.

This present chapter contains a description and a justification of the methodology of this research. The empirical core of the research involves word-frequency measurement which is itself a tool of content analysis. Therefore, included within the first part (Part 1) of this present chapter is a justification of word-

frequency measurement as an appropriate means of fulfilling, in quantitative terms, the above research objectives. Also included in this present chapter is an historical outline of developments in content analysis in general and word-frequency measurement in particular. There is also a review of the available literature of Content Analysis.

The second part of this chapter (Part 2) is concerned with the methodology by which the very loose term "Evangelical" is fixed for the purposes of this research. The third part of this chapter (Part 3) considers the special characteristics of the two (English-language and Hungarian-language questionnaires). It will be demonstrated that due regard has been paid to the inherent general characteristics (and indeed special dangers) of questionnaires.

#### Research Methodology. Part 1:

Empirical analysis; the options.

Content Analytical techniques used in this research.

The literature of Content Analysis.

It has to be re-emphasised that content analysis in general (and word-frequency measurement in particular) is only one of several possible options available for an empirical analysis of any given cultural text. Indeed it is further admitted that word-frequency measurement enjoyed a golden age in the decade immediately following the Second World War. Since the 1950s, content analysis has seemed to many to have been overtaken by other analytical insights and by compelling ideologies. For this reason, this first part of chapter also includes a brief overview of options and alternatives.

The Twentieth century has seen the development of a number of separate understandings of the communication of meaning, at least one of which (semiotics) can provide a fully self-contained

theoretical foundation for empirical analysis. Indeed the twentieth century increase in mass media has itself been the direct cause for the developing interest in three categories of empirical media analysis which may be described as follows: quantitative content analysis, semiotic analysis and discourse analysis. These three schools do not constitute a complementary armoury of methods. The would-be analyst is faced with separate and sometimes-contradictory<sup>2</sup> understandings which reflect the main traditions and disputes within sociology. Thirty years on from the golden age of content analysis, the earlier positivistic interest in "quantitative semantics"<sup>3</sup> has been largely replaced by an emphasis on the process of signification (1 below) and on the structure of language (2 below).

# 1. Signification.

Semiotics (or semiology) springs from the work of the American philosopher C. S. Peirce and the Swiss linguist Ferdinand de Saussure. Both worked with the idea of the sign but neither had a primary interest in semiotics. Peirce was concerned with man's understanding of his experience and developed a triangular model in which the sign refers to something other than itself (the object) and has an effect in the mind of the interpretant. Saussure on the other hand was concerned with language and the way signs relate to other signs. Saussure's understanding of

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<sup>2</sup> This has not prevented research designs in content analysis which, without attempting a theoretical harmonisation, draw on differing understandings. Bad News, Trade Unions and the Media, More Bad News, and Really Bad News, the series of books of the Glasgow Media Group which analyzed television news and demonstrated how the mass media work to legitimise the status quo made use of an eclectic group of analytical techniques including both counts of words and appearances and (interpretative) content summaries and comparisons.

<sup>3</sup> "Quantitative Semantics in Eighteenth Century Sweden" is the title of Dr. Karin Dovring's article in the Public Opinion Quarterly. Winter. 1954-55.

language was based on both linkage and tension between sound-image (the signifier) and concept (the signified). Consequently, he did not share Peirce's preoccupation with the object. For Saussure signs can only have meaning in their relation to other signs. Signifier and signified can only have the possibility of signification within a structure of differentiation. All signs are held in tension by other signs in language. Language is made up of *langue* (the system of language) and *parole* (individual realisations within that system of language). Levi-Strauss famously transposed Saussure's linguistic understanding to anthropology. Semiotic understandings have provided a reinforcement to Marxist formalism. Barthes, on the other hand, rejecting the "euphoric dream of scientificity"<sup>4</sup> found that social activities and communications are themselves taken over by another fluid system of signification which he could call *Myths* and it is these which social classes use in order to differentiate themselves.

The legacies of Peirce and Saussure are now so widely distributed that semiotics has to be described in general terms. Rigid theoretical barriers with other disciplines have been lowered. It needs to be noted for instance that Umberto Eco's Theory of Semiotics, published in 1976, suggested "senders" and "receivers". What is important to the semiotician is the understanding that a message generates. Semiotic understandings emphasise the power of culture and group to shape any "message" that is received. As John Fiske says:

"the message (for semioticians) is a construction of signs which,

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<sup>4</sup> Coward, Rosalind and Ellis, John. Language and Materialism. Developments in Semiology and the Theory of the Subject. (London: Routledge and Kegan Paul, 1977.) p. 97. This quotation from Barthes (*Tel Quel*, Nr. 47) describes the structuralist project of "drawing up models of the systematicity of each system so that any possible enunciation (but no impossible enunciations" could be predicted by the operation of the model.



through interacting with the receivers, produce meanings."<sup>5</sup>

The variety of signification requires the semiotician to produce her own categorisations. At one end of the scale the connection between the sign and the signified share some resemblance (as in a photograph). These are iconic signs. At the other end of the scale are symbolic signs. Somewhere between these two polarities are indexic signs. As John Bluck says:

"All communication is a constant shift up and down this scale with different meanings emerging, as we shift."<sup>6</sup>

In the semioticians terms, signs are chosen from paradigms and arranged in syntagms and organised into codes that convey meaning in one particular culture.

A semiotic analysis of Evangelical broadcast language will not be undertaken as part of this research project. Nevertheless it needs to be said that such an analysis would yield interesting results. As Roger Fowler tellingly puts it:

"The difference between plants and weeds is a semiotic, not botanical, difference: it stems from the tastes and fashions of a gardening culture, and is coded in the vocabulary of their language"<sup>7</sup>.

In the same way, Evangelical ideology, encoded in "Bible", "Church", "Sin" and "Conversion", may or may not correspond to the codes of other Christians or non-Christians. It would be in understanding the differences between such codes that Evangelical identity could be so well illuminated.

But these encoded distinctions, important as they are, are not the concern of this project. Nor is the inherent complexity of

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<sup>5</sup>Fiske, John. Introduction to Communication Studies. (London: Methuen, 1989.) page 3.

<sup>6</sup> Bluck, John. Christian Communication Reconsidered. (Geneva: World Council of Churches, 1989) page 21.

<sup>7</sup> Fowler, Roger. Language in the News. Discourse and ideology in the Press. Routledge: London and New York, 199) page 3.



semiotic analysis the primary reason why semiotic insights and techniques are not employed. Quantitative content analysis is chosen tool because this project is centred on the stated expectations of Evangelical broadcasters themselves (rather than the meanings that are generated among their listenership or in some search for "good" or "effective" communication<sup>8</sup>. Whether or not the term "sender" indeed possesses inherent validity, this research project concentrates on the aspirations of those who, rightly or wrongly, consider themselves to be senders, or, at least, mediators of the gospel<sup>9</sup>.

By using questionnaires, some of the distinguishing marks of the Evangelical "message" are set out in quantitative and measurable terms. Content analysis will allow this quantitative measurement to take place. In other words, in this research there will be no investigation into the effectiveness of Evangelical communication per se, either as a communication-process nor as the generation of Evangelical-meanings in the mind of a receiving individual or a receiving culture. Speaking to the 1995 conference on the

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<sup>8</sup> This is well-expressed in the terms of biblical communication by David Winter: "We have been taught, and most of us accept, that the Bible is the word of God. As he is not one to play tricks on people, we may assume that his words not only have meaning, but should mean something to us". Winter, David. What's in a Word ? Forty words of Jesus for the forty days of Lent. (Oxford: Bible Reading Fellowship, 1994) page 7.

<sup>9</sup> To the semiotician, there is no concern for communication-breakdown, nor faulty messages. Indeed, semiotics has no vocabulary to cope with the notion of any message possessing inherent power. Semiotic understandings can certainly be useful in understanding the meanings that are generated among the Evangelical broadcaster's listeners and within the Evangelical constituency. And indeed it has to be said that these meanings are usually very different from the over-idealised understandings of the broadcasters. But semiotic analysis is concerned not so much with what is said but, on the other hand, with what is heard. A semiotic analysis could go behind claims of spreading the message and ask instead: What meanings are generated by Evangelical broadcasting in any given situation?

"Essentials of Evangelicalism"<sup>10</sup> John Stott spoke for many Evangelicals in his defence of the "grammatico-historical" method of searching for the original meaning of the scriptural authors<sup>11</sup>. He identified the enemy of Evangelical faith as the reader who asks "What does this text mean to me?". Stott spoke of Bultmann, Existentialism and Post-Modernism as destructive of this Evangelical faith in that they each in their own way undermined the search "objective scientific truth" which, of course, like Evangelicalism itself, re-emerged in the Seventeenth and Eighteenth centuries. For John Stott, as for other Evangelicals, the gospel is a message from God to Man. It is the intention in this research to conform to this Evangelical mindset, to construct a research design and methodology which can operate within Evangelical anti-existential convictions.

Therefore, this present research looks only at the declared self-expectations of Evangelical "senders" and then measures by quantitative means the extent to which these Evangelical self-expectations are realised<sup>12</sup>. In other words, this present research allows the flawed (to the semiotician) concept of message transmission, not because the idea of message

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<sup>10</sup> See Chapter 1 above. The conference was sponsored by Christian Impact and All Souls Church, Langham Place, on February 25th 1995, and recorded on Christian Impact "Saturday Special" audio cassette 25 February 1995.

<sup>11</sup> "What did the author mean originally?"

<sup>12</sup> More than any other Christian group, Evangelicals speak of "the self-authenticating power of the gospel". To the Evangelical, this power is magnified by electronic media. To many Evangelicals, the communication of the gospel requires "good communications" and these are often sought after with great care and much technological sophistication. Recently, there has been a growing realisation among Evangelical broadcasters that the conditions for good communications are not simply technological. Many Evangelical ministries are now sensitive to the "culture-bound" material which can impede their message in Two-Thirds World situations. For instance, there is an increasing acknowledgment among North American Evangelical broadcasters that, in their broadcasting ministry to South America, Spanish-language dubbing must be regionally accented and locally recognisable.

transmission is acceptable but because so many Evangelicals behave as if it is so. This research is not concerned with the meanings that are generated within the listening group but works with the albeit oversimplified concept of communication-as-message in order to seek out the hopes and expectations of those who consider themselves to be message-senders and, by quantitative means, to measure the realisation of these hopes and expectations.

There is a further reason why semiotic understandings could not be central to this present research. The fluidity of semiotic understanding is of course a major difficulty when it comes to manageable empirical analysis. Any sign can be made to stand for anything. The fundamental and key insight of signification is that the signifier and the signified do not have a natural relationship but a relationship which is both conventional and socially-mediated. Therefore semiotic analysis is concerned with meanings that are neither fixed nor universal and this fluidity means that, as far as one ongoing radio broadcast is concerned (to say nothing of nearly forty hours of British and Hungarian religious radio), semiotic analysis would have to be, by its very complexity, interpretative rather than quantitative. Indeed, apart from a fixed-frame image such as a photograph or an advertisement, semiotic media analysis tends to proceed by way of illustration rather than by quantitative means.

## 2. The structure of language.

Coming from a different tradition than semiotic analysis, the central understanding of discourse analysis is that language is not a neutral carrier of meaning but, as Roger Fowler says, "a highly constructive mediator". In his book "Language in the News", Fowler argues that the content of newspapers does not express (objective) facts about the world but "in a very general sense ideas". Fowler uses a range of other terms to broaden his argument. "Beliefs", "values", "theories",



"propositions", "ideology" are to some degree synonymous with his "ideas". So, discourse analysts are at pains to reject notions of language as a neutral mediator of objective truth. As Howard Davis puts it, discourse analysis:

"Uses a conception of language as social practice determined by social structure. It (discourse analysis) attempts to uncover those aspects of the structure of discourse which are shaped by the social organisation of the discourse, especially relationships of power"<sup>13</sup>.

As far as mass media are concerned, discourse analysts have concentrated on the news, both written and broadcast, for it is within this category that relationships of power can be most conveniently examined.

More than any other mass-communications category, news dissemination is a process which claims for itself (almost by definition) the virtue of objectivity. This has meant that news analysis (both written and broadcast) has been a most convenient means of seeking out editorial bias. However Fowler and many others would prefer not to speak of bias. As Fowler says, he is not much concerned with "cynical distortion" (although this may well exist) while Stuart Hall (also not necessarily understanding bias as the inevitable result of prejudice) sees news as:

"The end-product of a complex process which begins with a systematic sorting and selecting of events and topics according to a socially constructed set of categories."<sup>14</sup>

The discussion of bias is but the negative pole of a wide-ranging arc of ideas about the news, all of which are united by the common theme that news, as Greg Philo puts it, is not "self-defining". "News", says Philo, is a creation of journalistic process, an artefact, a commodity even"<sup>15</sup>.

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<sup>13</sup> Graduate seminar. The Analysis of cultural data: text and image. University of Kent. 4th December 1992.

<sup>14</sup> Coates D. and Johnston G. (eds). Socialist Arguments (Oxford: Martin Robertson, 1983) p. 53.

<sup>15</sup> Philo, G, "Bias in the media, in Coates, D and Johnston G. (eds.). Socialist Arguments (Oxford: Martin Robinson, 1983). page 132.



Discourse analysis is a particularly appropriate tool in any examination of questions of media control and management<sup>16</sup>. In radio and television news broadcasts, the discourse analyst is interested in the social processes that formed the bulletin and the pressures and constraints on the bulletin producers; interested both in what is broadcast and also in what is edited out of a broadcast. For instance, it is a common practice that the editing of news scripts in order to fit precise time-slots is editing from the "bottom-up" - from the end of the news script backwards. News items are conventionally placed in some descending order of priority, ending perhaps with a human interest or amusing news-item. Unlike quantitative analysis (discussed below) which could not possibly detect such "bottom-up" editing, discourse analysis seeks to comment on the application of power that is inherent in the editing process and, in the case of an analysis of news broadcasts, to respect the structure of the news and not simply the message/output.

Discourse analysis is at its most useful in revealing media

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<sup>16</sup> For instance, in December 1989, John Eldridge and Howard Davis in a discussion convened by Bishop Hugh Montefiore in Westminster for the Lesslie Newbiggin-inspired "Gospel and Our Culture Project" put forward eight theses for a day-long discussion about the mass media:

1. The media are a complex of industries and businesses.
2. The criteria according to which some forms of public communication are publicly supervised and regulated while others are not are rarely consistent.
3. Media occupations, like others, are subject to a detailed division of labour and forms of control which inhibit creativity and identification with audiences
4. The age of mass media is ending as new technologies of production and distribution allow communicators to target selected audiences more accurately.
5. Media ownership, production and distribution are becoming increasingly international in scope.
6. Audiences, while being treated as markets for cultural commodities, will nevertheless be seen as active decision-makers rather than passive receptors.
7. The residual religious (especially Christian) influence in the media will diminish.
8. The role of the media in secular myth making will increase.

management or manipulation. In the preface to Really Bad News<sup>17</sup>, the Glasgow Media Group state that their research:

"Led us to discover that the broadcasting institutions are extremely hierarchical, that close links exist between them and a range of official and acceptable sources. The result of this is that the news gives a preferential treatment to some ways of seeing the world"<sup>18</sup>.

The above conclusion was only possible because the group were able to go outside the content of the news broadcasts; to compare news-content with the political and industrial facts of life. In the MacBride Report<sup>19</sup>, the following words are quoted approvingly<sup>20</sup>

"Since absolute objectivity does not exist, the accuracy of information is probably less a measurable quantity and more a question of judgment or viewpoint. It is the perception of the person responsible for deciding what is news, how to present and transmit it, that forms for the reader - bright, dim or disfigured - of realities, events and situations".<sup>21</sup>

Objectivity in broadcast news bulletins is, in the words of Professor John Eldridge, one of the founding members of the Glasgow Media Group, a "social construct" and he arrives at this necessary conclusion by processes which involve the cross-

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<sup>17</sup> Philo, G, Hewitt, J, Beharrell, P, Davis, H, (members of the Glasgow University Media Group), Really Bad News, (London: Writers and Readers, 1982)

<sup>18</sup> Perhaps the clearest general conclusion of the Glasgow Media Group was that ITN industrial news broadcasts conformed to the general conviction that wage increases are a primary cause of inflation.

<sup>19</sup> MacBride, Sean et al. Many Voices, One World. (Paris: Unesco, 1980). Page 158

<sup>20</sup> Columbia Journalism Review. January/February 1979

<sup>21</sup> Neil Postman in Amusing Ourselves To Death (London: Heinemann, 1986) page 107 puts the same complaint with greater force: "I should go as far as to say that embedded in the surrealistic frame of a television news show is a theory of anticomunication, featuring a type of discourse that abandons, logic, reason, sequence and the rules of contradiction".

reference of media output against external social and industrial realities.<sup>22</sup>

The Glasgow group's general conclusion that the media collude (perhaps unconsciously) to legitimize the status quo was arrived at by a modified form of discourse analysis combining quantitative measurement with contextual assessment. Discourse analysis is at its most useful in this kind of relativised study, setting the broadcast output in its social context and seeking out bias by testing content against judgments based on observable external facts. However, such context-sensitivity makes it difficult for discourse analysts to draw general conclusions. Every spoken comment or written chapter is an individual creation, a one-of-a-kind, a particular occurrence set in a particular context. Another problem with discourse analysis is that it begs the question as to whether other forms of expression - body-language, dance, mime and gesture - have forms which are analogous to speech.

In the context of this present research, discourse analytical methods would have been appropriate if the present purpose had been to discuss issues of media power and, in terms of Evangelical-Liberal conflict, the exclusion of Evangelicals from public broadcasting, or perhaps even (in the coming European broadcasting dispensation) the exclusion of non-Evangelicals from Evangelical broadcasting channels. It is readily acknowledged that the content analysis of any given cultural text takes place at a level which the proponents of other understandings might claim to be somewhat superficial. However, it will also be shown in the following paragraphs that the objectives of this present research need not involve undertaking an analysis of the structure of Evangelical language but to measure the occurrence of a number of specific one-word symbols. As far as this clearly delineated objective is concerned - quantitative analytical

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<sup>22</sup> The news is in fact chosen according to a probably unconscious scale of "news values" on the part of the editor/gatekeeper - the so-called "newsworthiness".

methods are to be preferred.

### 3a. Quantitative Analysis.

In this present research project, Evangelicals are asked to express their hopes in terms of single words. The realisation (or otherwise) of these hopes is measured by word-frequency. There is of course no contention here that words are the only indication of content. In an Evangelical broadcast (as in any cultural text) it is possible to demarcate a multitude of content categories. Indeed, the pilot questionnaire in this research project (Chapter 7) was drafted to include three content categories in addition to "Evangelical theological Words". These three additional categories are as follows: "Evangelical broadcast formats", "Evangelical social perceptions" and "Evangelical theological convictions". The results of these three questionnaire categories remain unused in the final findings<sup>23</sup>. However their presence in the questionnaire served usefully to disguise from the respondents the purpose of the operation which was simply to seek out a small number of key-words.

The insistence on confining this empirical analysis to easily-counted one-word symbols is that they can be measured in straightforward and replicable quantitative terms. In order to establish this fact, two experiments took place as part of this research. The experiments are described in Chapter Seven (below). Two groups of graduate students (one group at the Oxford Centre for Mission Studies and the other group from the School of Communications of Wheaton College, Illinois) were invited to listen to a sampler tape of the output of United Christian Broadcasters. The graduate students, all of them self-labelled Evangelicals, as well as listening carefully to the cassette

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<sup>23</sup> Although the findings are particular useful in the sections of this dissertation that deal with the nature of Evangelicalism.

tape, simultaneously followed a word-by-word-transcript. In both experiments the students were asked to identify (by pencil underlining) all instances of the broadcast format "Testimony". These two experiments revealed the near-impossibility of achieving unanimity concerning broadcast-content, even though all the students professed a clear grasp of "Testimony" and an ability to recognise it.

In sharp distinction to the limited objective of this research (to identify and quantify key words) the European office of TransWorld Radio, in 1988, made a four week content analysis of its own English-language medium-wave transmissions<sup>24</sup>. The analysis was made by one coder<sup>25</sup>. One page of findings<sup>26</sup> is entitled "The Audience Seemed To Be..." Another finding related to "Perceived Program Purpose"<sup>27</sup> Yet another finding related to "Presentational Style"<sup>28</sup>. The results of such a subjectively-structured analysis depend on the religious stance and the personal perceptions of a single assessor<sup>29</sup>. Impressionistic

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<sup>24</sup> In June 1987 Transworld Radio had made a similar content analysis of its Russian language broadcasts. The researchers were Don van den Akker and Gillian Hogg.

<sup>25</sup>Gillian Hogg.

<sup>26</sup>Content Analysis. The English Programmes, Medium Wave. (Hilversum: Transworld Radio Intracare, 1988.) Page 72.

<sup>27</sup> The categories are: Growth, News, Bible-Study, Apologetics, Evangelism, Counselling, Worship and Other.

<sup>28</sup>Including the following categories: Friendly, Serious, Conversational, Preachy, Warm, Cheerful, Distant, Formal.

<sup>29</sup> As far as religious television is concerned Jeffery Hadden and Charles Swann in their influential book Primetime Preachers: The Rising Power of Televangelism (Reading, Mass: Addison-Wesley, 1981) pp 101-2 "identified" three characteristics of religious programmes: 1. They alleviate guilt feelings by constant references to the Devil. 2. They emphasise the power of positive thinking. 3. They preach that it is "all right to look out for yourself". Writing from across the religious spectrum about the early heroes of radio evangelism, Ben Armstrong in The Electric Church (Nashville: Thomas Nelson, 1979) page 33 claims that: "All speakers had his own way of expressing the message (and) all stressed the basic doctrines of the traditional



content analysis is of debatable value if for no other reason than the meaning of symbols have to be guessed.<sup>30</sup>

There is certainly no implication here that word-searches are superior to other forms of content analysis, still less that the occurrence of certain words is the only significant factor in an empirical analysis such as this present one. It is maintained here, however, that word-searches are uniquely reliable and that (within the limits of translation) they represent the only analytical technique that is capable of simultaneous reliable application in two languages.

### 3b. The Literature of Quantitative Analysis.

This design of this present research is intended a) to isolate a number of distinctive key-words which Evangelicals would hope to find in Evangelical broadcasting and secondly b) to examine the content of a number of religious radio programmes in order to see if these key-words occur to a greater extent in the Evangelical-controlled programmes. This is a deliberately minimal use of just one technique of content analysis. The range of

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Christian faith".

<sup>30</sup> There are numerous examples in Europe of the content analysis of national religious programmes. Some of the institutions involved in such analysis are described by the present writer in The Future of Christian Broadcasting in Europe (London: The Jerusalem Trust, 1990). Much of this analysis consists of monitoring the content of state-sponsored religious broadcasts or the broadcasting activities of religious competitors. In the University of Lund, a more rigorous tradition has continued. In Religion som nyhettsmaterial. Religiösa nyheter i radio och TV juli-december 1981 (Religion in the News: Religious News on the Radio and Television, July-December 1981) (Lund: Sveriges Radio Publik, 1984), Rune Larsson quantifies the content of 285 religious news items. One of the search categories was "Confession" (Denomination). Larsson demonstrates that the religious-confessional body most frequently mentioned is the Roman Catholic Church, with news of the Pope and Poland dominating. Next came Islam in Iran and Egypt. The Lutheran Church, mainly in this case the Church of Sweden, is in third place.

methods and the development of these methods is described in a number of overviews and in particular the books of Harold Lasswell and the books, spanning seventeen years, of Gerbner and Holsti<sup>31</sup>, Holsti<sup>32</sup>, Krippendorf<sup>33</sup> and Weber<sup>34</sup>. However, the literature of content analysis begins, not with Lasswell in the 1950s but with the "Songs of Zion" controversy in Sweden more than two hundred years before.

Karin Dovring's dissertation on the the "Songs of Zion" controversy<sup>35</sup> was presented to the University of Lund in 1951 and published in two volumes. The fame of Dovring's treatise rests on the fact that it was published at a time when the future seemed to belong to Content Analysis. Lasswell's wartime work had become well-known in universities. Dovring's dissertation provided the new science of Content Analysis with the surprise gift of a ready-made history. It is for this reason that her work is so frequently cited<sup>36</sup>.

In the "Songs of Zion" controversies some of the methods of modern content analysis were anticipated. Dovring's treatise deals with three Swedish Dissenter hymnals that were published illegally, or at least without the formal consent of the state censor or the Swedish Church authorities, from 1743 onwards.

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<sup>31</sup> Gerbner, G. and Holsti. O.R. The Analysis of Communication Content. 1969.

<sup>32</sup> Holsti, O.R. Content Analysis for the Social Sciences and Humanities. (Reading, Mass: Addison-Wesley Publishing Company, 1969)

<sup>33</sup> Krippendorf, K. Content Analysis: an introduction to its methodology. Volume 5 in The Sage CommText Series. (California: Sage Publications, 1980).

<sup>34</sup> Weber, R. P. Basic Content Analysis. Second Edition. (California: Sage Publications, 1990)

<sup>35</sup> Dovring, Karin. Striden Kring Sions Sångar och Närstående Sångsamlingar, en idé- och lärdomshistorisk studie. (Lund: Carl Bloms Boktryckeri A.-B, 1951)

<sup>36</sup> By Holsti, Krippendorf and many others.

Dovring had several purposes. The scope of her investigation, as she says in her introduction to her first volume<sup>37</sup> was:

"To make clear the identity and, above all, the social position of the writers of these spiritual songs, the mode in which these hymnals were compiled, the sort of resistance they had to endure, including above all the learned contest<sup>38</sup>, and finally, to point out as clearly as possible the real content of the texts in question."

So Dovring's objectives were much broader and more ambitious than are those of this present study. There is no intention here to infer the identity or social position of Evangelical broadcasters, still less (apart from the identification of certain words) to determine the "real content" of Evangelical broadcasts. Nevertheless the "Songs of Zion" controversy is significant in the context of this present research for the central problem is the same: the identification and quantification of (in the semiotician's terminology) encoded religious ideas. The controversy surrounding the Swedish Dissenter hymnals was complicated by the fact that there were no special Pietist words, just as there are no special Evangelical words. The problems between the Pietists and the state church were caused, as George Bernard Shaw once said in another context, by the possession of the same language. The vocabulary of the three Pietist hymnbooks was not substantially different from the religious vocabulary of the state church. The controversy was caused, not by the fact that the state church and that the Pietists were saying different things in different words, but by the suspicion that they might be saying different things with the same words. Or (and this is crucial to this present research), the Pietists might be saying different things by using the same key-words but using them more frequently.

The second part of Dovring's dissertation contains her own word

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<sup>37</sup> Page 273.

<sup>38</sup> The learned contest refers to the series of written and spoken disputations between the scholars of the Swedish state church and those representing the pietists.

frequency studies, not using what she describes as the "advanced technique"<sup>39</sup> of Lasswell but by re-enacting (from records of the "learned debate") the methods used during the controversy itself. Dovring is particularly concerned to "catch the philosophical content of these religious propaganda texts" and in doing so detects a new individualism. She identifies two foci in the controversy: the names of God and the relationship between God and Man. For instance, all three hymnals contained a strong tendency towards individualism<sup>40</sup>. This is expressed in such terms as "My God", whereas the state church for the most part appeared to prefer "Our God"<sup>41</sup>. So, unlike this present research, much of the Swedish controversy turned on word-contingency rather than word-frequency alone. Such studies take up 220 pages of Dovring's second volume and exhaust the text of the three hymnbooks<sup>42</sup>. In other words, and quite unlike this present research which is concerned with only a small number of key-words, every word of the Swedish text is counted at least once and its relationship to other key words is also considered.

Dovring discovered much imprecision in the original content analysis and an understandable inability to handle such large quantities of data. As far as this present research is concerned,

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<sup>39</sup> Page 275

<sup>40</sup> Kumblaeus, a well-read orthodox Swedish clergyman accused the Moravian Pietists of using words in new ways and of not using other words. For instance, Kumblaeus suggested, on quantitative evidence, that Moravians used the word Jesus at the expense of the other persons of the Trinity. He also claimed an over-use of symbols of the suffering of Christ.

<sup>41</sup> Page 275

<sup>42</sup> The controversy concerned three hymnbooks (Angeliga Wijjsor, Sions Sanger, Sions Nya Sanger). Publication began in 1743. The first hymnbook contained the Pietist ideas of Johann Conrad Dippel. The second and third hymnbooks represented two stages in the theological development of the Moravian Brethren. The findings were often rushed. Above all, as Dovring pointed out (page 394), the investigations did not make use either of the universe of content and researchers found it difficult to interpret statistical data and used imprecise terms such as "more than " or "not so much as".



word-contingency studies would clearly yield interesting results<sup>43</sup> but, in the light of the Swedish experience and in the interests of reliability, word-contingency studies have been avoided completely.

The literature of content analysis from the 1950s to the 1990s reveals one very significant change of emphasis. In the early days, during and just after the Second World War, there was a undoubting acceptance of quantitative analysis. As far as a quantitative/qualitative debate is concerned, Dovring herself provides a balanced understanding, seeing "quantity itself (as) one of the qualities of any text which ought to be described."<sup>44</sup> In 1969, O.R. Holsti urged that the qualitative/quantitative debate be put to one side. Holsti points out that some of the earlier definitions of Content Analysis required that inferences from content data be derived strictly from the frequency with which symbols or themes appear in the text and that "underlying this definition is the assumption that frequency is the only valid index of concern, preoccupation, intensity and the like"<sup>45</sup> Holsti sees word-counting as simply the "most-quantitative" of many possibilities and he urges a qualitative judgement on the whole document. The important question for the content analyst, according to Holsti, is not to ask herself "Am I being quantitative"? but rather "What is the theoretical relevance of the measures I am using?"

Eleven years later, Krippendorff reacted against word counting as a sole measurement of content. Krippendorff used a mythical example from a mental hospital to make his point:

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<sup>43</sup> Two examples of word combination, each of which yielded more than a hundred references in the word-frequency measurements in this research are Evangeliumi Radio (Gospel Radio) and Church of England.

<sup>44</sup> Dovring, Karin. Quantitative Semantics in 18th Century Sweden. Public Opinion Quarterly. Winter 1954-55, page 394.

<sup>45</sup> Holst, O. R. Content Analysis for the Social Sciences and Humanities. Page 9.



"When attempting to infer the psychopathology of a mental patient from his answers to questions, it would not seem to make sense to cut these answers into words, scramble them up, and draw a random sample for analysis. Such a procedure would be justifiable only if the information wanted was contained in the occurrence of isolated words."<sup>46</sup>

The last phrase is important for this research has been purposely designed to achieve the precise objective parodied by Krippendorff.

It is clear that from a high point during the Second World War, word-frequency measurement had now lost its position as the pre-eminent tool of Content Analysis. Nevertheless the methodology underlying this present research relies confidently on this technique, not because Krippendorff is wrong but because this present research has been constructed to fit Krippendorff's precise, if extreme, example. The purpose of this research is certainly not to infer the psychopathology of Evangelicals nor the effects of Evangelical broadcasting on the audience but, exactly as Krippendorff puts it: (To search) "for information (that is indeed) contained in the occurrence of isolated words".

How this is achieved can be summarized as follows: a) By questionnaire, to isolate a number of words which self-labelled Evangelicals would hope to find in Evangelical broadcasting and b) By word-frequency measurement, to measure the occurrence of these words. In other words, the research objective is limited so that Krippendorff's general misgivings about quantitative analysis can be discounted. In these present circumstances there can be confidence in a quantitative approach. The objective here is the measurement (and measurement by definition is quantitative) of the fulfilment of Evangelical hopes (expressed in quantitative terms through the findings of questionnaires). This research project makes use of one limited but particularly reliable tool of content analysis.

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<sup>46</sup> Krippendorff, K. Content Analysis: an introduction to its methodology.

Underlying the whole research project, of course, is a linkage between quantitative measurement and qualitative analysis; a philosophical acceptance of the notion that repetition of a word indicates value<sup>47</sup>. As Krippendorff puts it:

"Analysis procedures create quantitative indicators that assess the degree of attention or concern devoted to cultural units such as themes, categories or issues"<sup>48</sup>.

One of the central ideas in content analysis is that many words in a text can be reduced into much fewer content categories. Holsti, in particular, writing at the dawn of the computer age, describes many strategies for reducing data and creating categories and variables. Punched card classification systems offered a mechanical means of dealing with greater volumes of data. Eventually, computers allowed a variety of methods for the manipulation of text: word-frequency counts, key words in context listings<sup>49</sup>, concordances, classification of words in categories, category counts and co-occurrences.

General content analysis dictionaries were developed. The best known being the Harvard IV Psychosocial Dictionary and the Lasswell Values Dictionary and both were used with Stone's General Inquirer system for the analysis of English text. In 1969, Holsti lists more than twelve General Inquirer dictionaries including a 95-tag alcohol dictionary.

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<sup>47</sup> Philip J. Stone, co-author with D. C. Dunphy, M.S. Smith and D.M. Ogilvie of the General Inquirer: A Computer Approach to Computer Analysis. Cambridge MIT Press. 1960. has conjectured that the initial mention of a word requires more effort than subsequent mentions. Robert Philip Weber in Basic Content Analysis. Page 73. raises an alternative argument based on stylistic repetition, pressure of context and pressure of length. Also, quoting Freud, he suggests that lack of mention may be significant because we repress ourselves to maintain civilization.

<sup>48</sup> Krippendorff, K. Content Analysis: an introduction to its methodology.

<sup>49</sup> The great disadvantage of KWICs. is that they are data-expanding.

Many of the problems of content analysis originate in the imprecision of the data-reduction processes. These problems are usually expressed in the terms that are familiar in any sociometric test procedure and are the problems of reliability and validity. Reliability is usually considered to have three aspects: stability, reproducibility and accuracy. Reliability is achieved when the data-reduction procedure is invariant over time. Stability is high when one coder can repeat the same operation at a later time and achieve the same results. Reproducibility (sometimes called intercoder reliability) depends on the same correct results being achieved when two or more coders undertake the analysis of the same text. Accuracy is measured by the correspondence of the coding procedures to an external standard or norm<sup>50</sup>. Validity is achieved when there is a satisfactory correspondence between the content category and an abstract concept such as "economic" or "religious". Face validity is high when content analysis appears indeed to measure the construct it is intended to measure.

The very process of extracting six or seven key words and consigning the remainder of the text to an arbitrary "remainder" category is inherently distorting. Nevertheless, in Content Analysis, greater reliability has been achieved when researchers have constructed a set of categories in order to quantify just one single concept. For instance, the early version of the Stone's General Inquirer computer system measured the imagery of achievement. Written texts can of course be coded according to document, chapter, page, paragraph, sentence, verse and word and it has been suggested that the reliability of coding is related to the level of aggregation<sup>51</sup>. In other words, the larger the

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<sup>50</sup>Krippendorff points out (Content Analysis: an introduction to its methodology. Page 17) that content analysts have seldom paid enough attention to accuracy outside training situations.

<sup>51</sup> In 1965, evidence emerged early (from Grey, Kaplan and Lasswell) that the reliability of content categories varies by the level of aggregation and, importantly for this present research project, that reliability at all levels of aggregation was substantially less than the reliability for specific words

unit of text, the lower the reliability. The coder's task is one of data reduction by categorisation. Values are attached to units of text (tagging) according to rules which in the case of some Content Analysis dictionaries can be elaborate or can, on the other hand, involve no more than a simple system of positive-negative- and neutral- tags, expressed if necessary in numeric/alphabetical terms. Whatever the text, be it a gospel song or a State of the Union address, the concern of the author for an abstract concept such as justice, peace, religion or economics is inferred.

Only one of these problems of reliability has to be faced in this research. Unlike the three Swedish hymnbooks, no attempt is made to analyze the total content of a number of Evangelical and non-Evangelical broadcasts. In this research, there is no need to face the besetting problem of data-reduction. What is involved here is a straightforward search for a number of key-words. They are indeed aggregated into key-word groups but only after the measurement procedure has taken place and as an aid to the simplification of tables and histograms. The challenge remains for the coders involved in this project to achieve a high degree of stability and reproducibility, especially as the broadcasts are not in one language and are recorded on tape-cassettes rather than set out in word-processed transcripts which can be subject to word-search programmes. Krippendorff, looking back as he does over a period of intense activity in content analysis, makes the general criticism<sup>52</sup> that many investigators fail totally to assess the reliability of their coding. It is maintained that high standards of coder reliability are achieved in this present research and that this has been achieved by: a) The small number of key-words in five clearly-demarcated word-groups; b) Clear

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and phrases.

<sup>52</sup> Krippendorff, K. Content Analysis: an introduction to its methodology page 113.

briefing instructions to the coders<sup>53</sup>: and c) A test of coder-reproducibility (using a full word-processed transcript of one English-language sample tape)<sup>54</sup>.

Beginning with the "Songs of Zion" controversy, the purpose of content analysis has long been understood as seeking the cause of the effects. Indeed as Dovring puts it<sup>55</sup>:

"The controversy revolved around the formula which has become so familiar to students of communication - Who said what to whom and with what effect?"

Krippendorff understands Content Analysis as fundamentally empirical in orientation, exploratory, concerned with real phenomena and "predictive in intent"<sup>56</sup> Weber<sup>57</sup> understands Content Analysis to be a set of procedures "to make valid inference from text about the sender of the message, the message, the audience." Indeed inference is widely understood as the underlying purpose of Content Analysis.

As has been said above, this research is based on one general and widely-acknowledged inference that repetition of a word indicates value (but with caveats<sup>58</sup>). As far as more detailed inferences

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<sup>53</sup> Set out in Appendix A.

<sup>54</sup> See Appendix B.

<sup>55</sup> Dovring, Karin. Quantitative Semantics in 18th Century Sweden. page 389.

<sup>56</sup> Krippendorff, K. Content Analysis: an introduction to its methodology page 9.

<sup>57</sup> Weber, Robert Philip. Basic Content Analysis. Second Edition. Sage Publications. California. 1990. Page 42.

<sup>58</sup> Content analysts have long assumed that the more a text contains a specific category, the more it is concerned with it. Philip J. Stone, co-author of the General Inquirer: A Computer Approach to Content Analysis. Cambridge MIT Press 1966 (with DC Dinghy, MS Smith and DM Ogilvie, in a personal communication to Weber (recorded in Weber, R. P. Basic Content Analysis. 1985. page 72), has conjectured that the initial mention requires more



are concerned, caution is to be recommended except when these - as in an advertisement - are unambiguous and music, word and image are well-combined. Arthur Asa Berger makes the deflating but interesting objection that: "It isn't possible to prove that the inferences made on the basis of content analysis are correct". However, the purpose of the empirical analysis, described in Chapter 10 below, is manifestly not to make inferences about Evangelical intention, nor to make a definitive assessment of Evangelical broadcast content, nor to identify an audience and nor indeed to measure audience effects.

A definition of Content Analysis better suited to be a guide to this present research is that of G. Zito:

"(Content analysis is) a methodology by which the researcher seeks to determine the manifest content of written, spoken and published conversations by systematic, objective and quantitative analysis".

#### 4. Sampling

One of Karin Dovring's criticisms of the methodology of those engaged in the "Songs of Zion" controversy<sup>59</sup> is that "the investigations did not make use either of the universe of content or of scientifically chosen samples". This is a potential problem to all Content Analysis. Berger puts it simply: "It is hard (in Content Analysis) to be certain that the sample studied is

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effort than subsequent mentions. Weber himself raises an opposite argument. Stylistic and context considerations often make repetition difficult. But Weber, alluding to Freud, agrees that a lack of mention may be significant for we repress ourselves to maintain civilisation.

Weber (Page 41) agrees with the general assumption that word-frequency reflects concerns. He makes two provisos: 1. The lack uniformity of word-use; 2. Synonyms.

<sup>59</sup> Dovring, Karin. "Quantitative Semantics in 18th Century Sweden". Public Opinion Quarterly. Winter 1954-55. Page 394.

representative". Krippendorff<sup>60</sup> and others advocate the so-called split-half technique which demands a sample of sufficient size that, when it is halved, the same statistical conclusions are supported with the same level of confidence. Quite apart from such a theoretical justification for sample size, there is a common sense need for a body of content that is sufficiently large and continuous to reflect its production. As far as this particular research project is concerned, however, there is no need to make an absolute theoretical defence of the sample sizes used in the Content Analysis (below).

No attempt is made in the conclusions to this research to make inferences about all Evangelicals from evidence provided by a scientifically-determined sample of all Evangelical broadcasting. It will be demonstrated in the following section of this chapter that Evangelical is a term which is difficult to define. This research is designed to accommodate, rather than solve, this problem. It is suggested here that Evangelical broadcasting is a complex universe and not susceptible to reduction into representative samples. It has been said, and implied, before that what is undertaken in this research project is a) discovery (by questionnaire) of a certain category of Evangelical hopes and expectations (single words) and b) measurement of the degree to which these hopes and expectations are realised in some Evangelical broadcasts.

What is claimed for this research project is that the samples are generally representative and that they are of reasonable and, in some cases, generous size. In one fortuitous case (the BBC's "Big Holy One" programmes), the broadcasts that are analyzed do not represent a sample of the whole but are themselves the entire population. At the time of the analysis (Autumn 1993) the twenty HCJB On-Line programmes (another subject of Content Analysis) represented eighty percent of the entire population. The programmes (both Evangelical and non-Evangelical) that are the

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<sup>60</sup> Krippendorff, K. Content Analysis: an introduction to its methodology. Page 69

subject of the Content Analysis described in Chapter 10 below are set out in Table 3 as follows:-

TABLE 3

Word Search 1. British/Evangelical Programmes

- |      |      |                      |                             |
|------|------|----------------------|-----------------------------|
| a.1) | HCJB | "On-Line" Programme. | Speech element              |
| a.2) | HCJB | "On-Line" Programme. | Music element <sup>61</sup> |

Word Search 2. British PSB programmes (BBC)

- |    |         |                        |
|----|---------|------------------------|
| b) | Radio 1 | "The Big Holy One"     |
| c) | Radio 2 | Pause for Thought      |
| d) | Radio 4 | The "Sunday" Programme |

Word Search 3. Hungarian Evangelical Programmes

- |    |                          |
|----|--------------------------|
| e) | Magyar Evangéliumi Rádió |
|----|--------------------------|

Word Search 4. Hungarian non-Evangelical Programmes

- |    |   |
|----|---|
| f) | Magyar Rádió<br>(Reformed, Lutheran and Baptist programmes) |
|----|---|

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<sup>61</sup> See Appendix 8a.

## Chapter 2 (contd.)

## Research Methodology. Part 2:

The definition of Evangelicalism for the purposes of this research.

The second methodological challenge in this research is to arrive at a working definition of the term "Evangelical" and "Evangelicalism".

## 1. Evangelical identity.

The boundaries of Evangelicalism are difficult to delineate. Evangelicals are now found in many different denominations, sub-communities and movements. David F. Wells, lamenting the "falling apart" of Evangelical theology<sup>62</sup> believes that:

"As Evangelicalism has continued to grow numerically, it has seeped through its older structures and now spills out in all directions, producing a family of hybrids whose theological connections are quite baffling: Evangelical Catholics, Evangelicals who are Catholic, Evangelical liberationists, Evangelical feminists, Evangelical ecumenists, ecumenists who are Evangelical, young Evangelicals, orthodox Evangelicals, radical Evangelicals, liberal Evangelicals, Liberals who are Evangelicals and charismatic Evangelicals".

The word Evangelical", continues Wells, "precisely because it has lost its confessional dimension has become descriptively anaemic". Donald Dayton believes that those who have shown most concern for (Evangelical) theology, including those in the confessional and Reformed churches, are now on the periphery of Evangelicalism<sup>63</sup>.

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<sup>62</sup> Wells, David F. No Place for Truth or Whatever Happened to Evangelical Theology? (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1992) Page 134.

<sup>63</sup> Dayton, Donald F. Discovering an Evangelical Heritage. Second edition. (New York: Harper and Row, 1987) page 20.

Evangelical groupings can be found in various combinations both within and outside the historic Protestant denominations. Often they are in contention with each other but, although many would rather not make a choice, most would gather round one or other of the twin pillars of Reformation theology, scripture or justification.

Fundamentalists and Old Evangelicals strive to uphold the verbal inerrancy of Scripture. New Evangelicals, a term first used by Harold J. Ockenga, uphold the Bible on matters of faith and morals but not on cosmologies or chronologies. In the 1940s and 1950s they argued that Fundamentalism had itself become a cult and a laughing stock. Twenty years later, so-called Justice and Peace Evangelicals combined the broad perspectives of the New Evangelicals with some of the political radicalism of the 1970s. There is a constant interaction between the centre of gravity of evangelicalism (now sited outside the boundaries of the historic churches of the Reformation) and those churches themselves. A booklet published by the London-based Evangelical Alliance speaks of the Twelve Tribes of Evangelicalism<sup>64</sup>:

1. Anglican Evangelicals
2. Pentecostals
3. Ethnic Churches
4. Renewal Groupings
5. Separatists
6. Reformed Evangelicals
7. Evangelical Majorities
8. Evangelical Minorities
9. Evangelical non-denominational groups
10. The New Churches
11. Independents
12. Evangelical denominations

A briefer classification is as follows<sup>65</sup>:-

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<sup>64</sup> Calver, Clive. Coffey, Ian. Meadows, Peter. Who do the Evangelicals think they are? (London: Evangelical Alliance, No date) page 11.

<sup>65</sup> Pierard, R.V. "Evangelicalism" in the Evangelical Dictionary of Theology. Ed. Walter A. Elwell. (Basingstoke: Marshall Pickering, Marshall, Morgan and Scott Publications Ltd,



Fundamentalist Evangelicals  
 Old Evangelicals  
 New Evangelicals  
 Justice and Peace Evangelicals  
 Charismatic Evangelicals

But this fivefold classification is only superficially satisfactory. There are many Evangelical groups (some of them very closely identified with media ministry) who do not fit easily into any of the five categories<sup>66</sup>. Not content with simply listing the main branches of Evangelicalism or the ecclesiastical situations in which Evangelicalism now exists, the American historian Mark A. Noll<sup>67</sup> offers a comprehensive definition. "Evangelical", according to Noll, is:

"An adjective used in several senses, as (a) a general description of salvific themes in Christian groups, (b) a more specific reference to the original churches of the Protestant Reformation (as in the "Evangelical Lutheran Church in America"), (c) a description of major religious revivals, (d) a modern reference to more sectarian, theologically sectarian, theologically conservative, or anti-establishment churches distinguished from older or "mainline" Protestant denominations, and (e) a self-described group of modern Protestants active in a network of voluntary (or parachurch) agencies like Moody Bible Institute, the Billy Graham Evangelistic Association, Wheaton College, Fuller Theological Seminary, and Campus Crusade for Christ. In the modern popular senses of the term, "Evangelicals" generally stress the need for religious conversion ("the new birth"), hold a high view of the Bible's authority, practise their faith activistically, tend to be anti-traditionalist in their instincts, and feature the person of Christ as the key matter in religion. In recent decades in the United States, Evangelical Protestants have been associated with forces of political conservatism or neo-conservatism. In other parts of the world, evangelicals are more generally apolitical, and in nineteenth-century Britain and America Evangelicals were in the forefront of social reform (against slavery and drink, for better treatment of women, children, prisoners, and the mentally ill."<sup>68</sup>

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Marshall Pickering, Marshall, Morgan and Scott Publications Ltd, 1985). Page 382.

<sup>66</sup> For example, Restorationists and Success Theology Evangelicals.

<sup>67</sup>Professor of History, Wheaton College, Illinois.

<sup>68</sup>This definition was given at Mark Noll's first lecture of a series on Evangelicalism at Wheaton College in February, 1992.

Confronted as they are by a profusion of meanings, Professor Noll urges his Wheaton College graduate students to use a working definition of Evangelicalism; "something that can at least be handled". He urges them to work with "Evangelicalism" as "an historically-connected phenomenon that has occurred in the English-speaking religious world and is rooted in the Awakenings on both sides of the Atlantic."

Rather than attempt either to delineate boundaries or make comprehensive definitions, other scholars prefer to point out the common denominators of Evangelicalism. This takes for granted the fact that Evangelicalism is fluid and takes different forms in different countries, churches, communities and cultures but it assumes that underlying Evangelicalism of any kind are a number of shared Evangelical emphases and attitudes. Among those who understand Evangelicalism by such a common core is David Bebbington. The Bebbington<sup>69</sup> core includes: Bible, Conversion, Activistic faith, Crucicentric theology. In an article in the *English Churchman*<sup>70</sup>, Nigel Scotland (owing perhaps more to the sixteenth century than does Bebbington) lists Justification by Faith, Biblical inspiration, personal religion, Protestant faith and worship and an active social concern.

The starting point of this research is that, just as David Bebbington and others have offered their own working descriptions of Evangelicalism's common core, so it might be possible to arrive at a summary of the distinctive content of Evangelical broadcasting. It would not be enough to simply transpose the Bebbington list (Bible, Conversion, Activistic faith, Crucicentric theology) into any process of content analysis.

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<sup>69</sup>Bebbington, D. Evangelicalism in Modern Britain, A History from the 1730s to the 1980s. (London: Unwin Hyman/Routledge, 1989.) Page 3.

<sup>70</sup> Scotland, Nigel. English Churchman, Vol. 103, No. 3, 1989, pages 224-230.

First of all it would be difficult to justify the acceptance of one list of distinctives over another. Secondly, this research project focuses on the search for specific words and while the word "Bible" and the word "conversion" and their synonyms will have appropriate places in the word-search process, "activistic faith" and "crucicentric theology" present content-analytical difficulties. Even though Evangelical activism expressed by an urge to communicate the gospel would probably come near the top of the list in most descriptions of Evangelical-controlled broadcasting, "Activistic Faith" is not susceptible to analysis by word-frequency measurement. The word "cross" (if that indeed is the indicator of crucicentric theology) has a number of alternative meanings in both English and Hungarian which would prejudice the accuracy of any word-count procedure.

This research is based on the conviction that, just as Evangelicalism in general, can be described in terms of certain commonly-held distinctives, so Evangelical broadcasting is likely to have certain distinguishing content characteristics that may be analyzed empirically. However, the conscious decision has been taken not to transpose nor borrow from any existing list of general Evangelical distinctives but to construct a procedure to allow self-declared Evangelicals to answer questions in a way that will reveal their own hopes for the content of Evangelical radio programmes.

It must be repeated that no attempt is made to defend these answers as being either comprehensive or authoritative, still less infallible. Nevertheless, a questionnaire process among the participants in Evangelical-sponsored broadcasting conferences in Britain and Hungary has resulted in the choice of five groups of Evangelical words (under the general headings of Bible, New Life, Gospel, Rescue and Sin). Therefore the guiding assumption in the empirical stage of this research (Chapter 10) is that the degree to which these groups of words occur correspondingly reinforces confidence in the idea of "Evangelical broadcasting".

Built into the research design are two additional cross-checks: Firstly: In order to establish a prima facie case for the existence of quantifiable Evangelical broadcasting distinctives, a preliminary test questionnaire was put to the mixed Ecumenical/Evangelical Television Workshop "Putting Faith into Pictures", held in Hilversum from May 1 to 6 1993. In this questionnaire (unlike the two final questionnaires), respondents were asked to declare whether or not they consider themselves Evangelical/non-Evangelical/Neither. The findings of the pilot questionnaire (included in Chapter 7 below) indicate that there are marked differences in the expectations of Evangelicals and non-Evangelicals.<sup>71</sup>

Secondly: This research, as a cross-check to the findings of the empirical analysis, takes special note of Evangelical self-understanding as expressed in various written Statements of Faith; a rich source of Evangelical theological words, theological convictions and social perceptions. Some of these documents are examined and compared in order to provide an external validity check for the word search described in Chapter 10.

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<sup>71</sup> The pilot questionnaire revealed one interesting finding which is relevant to this present discussion. It is clear from the results that Evangelical and non-Evangelical broadcasters are capable of a surprising level of agreement about the perceived content of each other's broadcasting output. In other words, there is no evidence from the pilot questionnaire to suggest that Evangelical broadcasting is a fictitious notion that has been created by Evangelicals or by parody on the part of their opponents.

## 2. Evangelical self-understandings.

It is a fact that Evangelicals cannot lay exclusive claim to any one of even their most deeply-held convictions. They are not alone, of course, in their acceptance of Jesus Christ as Saviour and Lord or in their reverence for the Bible or in their belief in personal conversion. It is clear too (not least to Evangelical scholars) that Evangelicalism is changing. In 1982, James Davidson Hunter conducted a survey of student beliefs at a number of North American Evangelical seminaries<sup>72</sup>. George Marsden made a less formal survey of the alumni of the Fuller School of Theology in order to plot changes of belief over a thirty year period. The results of this survey are set out in the appendix to Marsden's Reforming Fundamentalism<sup>73</sup> Former-students of Fuller School of Theology were presented with a number of statements and asked to choose the one that best characterised their position. For example:

1. The Bible is the inspired Word of God, not mistaken in its statements and teaching, and is to be taken literally, word for word.
2. The Bible is the Word of God, not mistaken in its teaching, but is not always to be taken literally in its statements concerning matters of science, historical reporting etc.
3. The Bible becomes the Word of God for a person when he reads it in faith.
4. The Bible is an ancient book of legends, history, and moral precepts recorded by men.

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<sup>72</sup>Known as "The Evangelical Academy Project" and covering Talbot Theological College in Los Angeles, Conservative Baptist Seminary in Denver, Wheaton Graduate School in Illinois, Asbury Theological Seminary in Kentucky, Westminster Theological College in Philadelphia and Gordon-Conwell Theological Seminary in Massachusetts.

<sup>73</sup> Marsden, George M. Reforming Fundamentalism. Fuller Seminary and the New Evangelicalism. (Grand Rapids. Michigan: William B. Eerdmans Publishing Company, 1987).



Marsden detects a very noticeable movement away from biblical inerrancy among the younger generations of Fuller alumni. The classes of 1950-52 gave a 48% vote for the inspired Word of God. From the students of 1965-67 this figure had fallen to 22%. Of course, Fuller Seminary stands alone in American Evangelicalism. Indeed Marsden attributes Billy Graham remaining on the Board of Trustees to the notion that the seminary is probably "more Evangelical than not"<sup>74</sup>

The Hunter and Marsden surveys of Evangelical belief are important to this present research. They are particularly useful as sources of Evangelical self-description. Secondly, they provide evidence for a constant shifting of belief and attitude within a far from monolithic Evangelicalism.

Evangelical distinctiveness is a matter of emphasis rather than a matter of original or particular belief. This distinctiveness is built on the connection between certain doctrines as well as by those religious ideas and traditions that are rejected. Evangelicals are held together by emphases and tendencies, by a shared history, by class and even by common perceived enemies rather than by exceptional beliefs which are their own sole property. This fact, however, in no way diminishes this research undertaking. The question put to the (second) questionnaire-respondents concerns the characteristics that they themselves would hope to find in Evangelical broadcasting. If these expectations had turned out to be shared by Catholics and Liberals, then that would simply imply a lack of distinctiveness in Evangelical expectations which would itself be a significant finding.

Because Evangelicalism is built on emphases rather than unique beliefs, Evangelicals, from the beginning, have been aware of the need to proclaim their distinctiveness. Every major Evangelical organisation throughout the world now subscribes to its own

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<sup>74</sup> Reforming Fundamentalism. Page 290.

statement of faith or has declared its acceptance of the statement of faith of one or other of the Evangelical umbrella organisations. The two Evangelical broadcasting organisations whose output is analyzed in Chapter 9 of this research (HCJB, Bradford and Magyar Evangéliumi Radió, Budapest) each possess their own statement of faith. United Christian Broadcasters, whose sampler-tape is the basis for an experiment noted earlier in this chapter and fully recorded in Chapter 7c, has its own statement. The Evangelical broadcasting organisations already mentioned in this chapter (the World Evangelical Fellowship, the International Christian Media Commission and the Fellowship of European Broadcasters) each subscribe to the Lausanne Covenant, the most widely-accepted Evangelical statement to be made since the Second World War.

Among the Evangelical Statements of Faith to be examined and compared in this research (Chapter 4) is a short, 21-line doctrinal statement issued by Radio Worldwide of Leeds which can be summarised as follows:

1. Infallible Scriptures
2. Pre-existence of the Second Person of the Trinity
3. Vicarious atonement
4. Universal sinfulness and the wrath of God
5. Redemption through the blood of Christ
6. Indwelling of the Holy Spirit
7. Resurrection of both the saved and the lost
8. Spiritual unity of the Church

Also included in this phase of the study will be the fifteen paragraphs of the Lausanne Covenant. The fifteen headings are set out below:

- Introduction
1. The purpose of God
2. The authority and power of the Bible
3. The uniqueness and universality of Christ
4. The nature of Evangelism
5. Christian Social Responsibility
6. The Church and Evangelism
7. Cooperation in Evangelism
8. Churches in Evangelistic partnership[
9. The urgency of the Evangelistic task
10. Evangelism and culture

11. Education and leadership
12. Spiritual conflict
13. Freedom and persecution
14. The power of the Holy Spirit
15. The Return of Christ
- Conclusion

It will be seen even from these bare list of headings that Evangelical Statements of Faith provide likely sources for the theological words, concepts and convictions which Evangelicals would claim for themselves. However, the problem with any consideration of Statements of Faith is that they differ from each other in length, tone and substance. Obviously they reflect the special interest and theological stance of each Evangelical sub-community, be it prophecy or restoring the kingdom or the millennium. Some are extremely rigid. Others, and the Lausanne Covenant is a case in point, contain much that is ecumenical and not Evangelically distinctive. Article 3 of the Lausanne Covenant (on the uniqueness and universality of Christ) states that those "who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God"; a significantly softer statement than the "resurrection of damnation" announced in the Radio Worldwide statement of faith.

Lausanne is predictably firm on the Bible but softer and unexceptional on many other Evangelical tenets. Socio-political concerns are affirmed. The fact that "church growth has sometimes been pursued at the expense of church depth" is acknowledged (Article 11). The devil is not mentioned although the word "demonic" occurs once. The fact is that Lausanne, representing as it did more than one hundred and fifty nations, was a conference on World Evangelization, as concerned with communication as with doctrine. Also the Lausanne Conference represented a conscious effort on the part of Evangelicals to make a (much-needed) corrective religious affirmation of the world and Evangelical affirmation of the church.

It has to be stressed that, because of the differences between the statements and because of the stringent requirements of

Content Analysis, the various Evangelical Statements of Faith do not provide a ready-made source of words, concepts and theological convictions that can simply be transposed into the content-analytical process. Their main purpose in this research is as an external check of validity. In other words, it is claimed and demonstrated in this research that the main word groups (Bible, New Life, Gospel, Rescue and Sin) which emerged from the questionnaires also reflect significant common threads within the Statements of Faith.

### Research Methodology. Part 3:

The management and structure of the main English-language and Hungarian-language questionnaires.

The pilot questionnaire (circulated among the participants in the Hilversum ecumenical broadcasting workshop "Putting Faith into Pictures") and the two final questionnaires (put to all the members of two Evangelical broadcasting conferences in Hungary and Brussels) are the necessary preliminaries to the empirical research.

The pilot questionnaire, as well as providing an opportunity to make necessary corrections, improvements and clarifications, indicated that expectations about content differences indeed exist as far as the Evangelical and non-Evangelical respondents are concerned. The final questionnaires involved Evangelical respondents only. Of course it can be objected that, in order to reach a true understanding of Evangelical broadcasting, opportunities should be given to its opponents to express their views. The purpose of this research is certainly not to take avoiding action in order prevent the emergence of negative expectations about Evangelicalism.

However, the questionnaires were confined to Evangelicals because this research is only interested in the hopes, expectations and beliefs of seventy-five self-labelled Evangelicals. This research seeks to establish the degree to which these are realised. From the two final and parallel questionnaires (one carried out in Hungary and one in Belgium), individual words emerge which for the purpose of this research are taken to be symbolic of Evangelicalism. Having established (as a test of construct validity) that this word list is congruent with Evangelical self-understandings as expressed in the Statements of Faith, the list has become the basis for the word-search procedures and word-frequency counts described in Chapter 9. In other words, those symbols which (through the medium of the questionnaires) a number



of Evangelicals indicate they would hope to find in Evangelical radio are then sought after, by means of content analysis.

This word-search process is based on the general assumption that the repetition of a word indicates value and emphasis on the part of the author. The purpose of the research is of course to discover whether Evangelical hopes coincide with the reality of Evangelical broadcasting and whether these hopes are met to the same degree in the two very different environments of Britain and Hungary. The questionnaires enable a word list to be created and therefore constitute the first stage of the empirical investigation.

No claim is made that the word list is definitive (as if some impressive distillation has taken place and including all the different emphases and tendencies within world Evangelicalism). The word-choices offered in the final questionnaires, and the results, are set out below in Table 4. (Likely Evangelical words, taken from the pilot questionnaire, are disguised in a random list of words which includes an equal number of non-Evangelical words (that is non-Evangelical according to the findings of the pilot questionnaire).

TABLE 4

**English-language  
Evangelical Key Words \***  
(FEB Conference, Belgium)

|               |    |     |
|---------------|----|-----|
| angel         | 0  | 0%  |
| bible         | 34 | 89% |
| born again    | 16 | 42% |
| devil         | 6  | 16% |
| economy       | 0  | 0%  |
| god           | 18 | 47% |
| good news     | 16 | 42% |
| human         | 4  | 11% |
| justice       | 6  | 16% |
| the lord      | 14 | 37% |
| non-christian | 3  | 8%  |
| peace         | 9  | 24% |
| political     | 1  | 3%  |
| poverty       | 1  | 3%  |
| religion      | 1  | 3%  |
| salvation     | 24 | 63% |
| sin           | 18 | 47% |
| the spirit    | 12 | 32% |
| theology      | 1  | 3%  |
| unemployment  | 2  | 5%  |
| violence      | 0  | 0%  |
| women         | 1  | 3%  |

Completed 38

Written-in:-

|                |   |
|----------------|---|
| Jesus Christ   | 1 |
| The Lord Jesus | 1 |

**Hungarian-language  
Evangelical Key Words \***  
(MERA Conference, Hungary)

|                           |    |     |
|---------------------------|----|-----|
| angyal                    | 0  | 0%  |
| biblia                    | 33 | 89% |
| újjászületés              | 27 | 73% |
| ördög                     | 0  | 0%  |
| gasdaság                  | 0  | 0%  |
| isten                     | 21 | 57% |
| evangélium                | 29 | 78% |
| emberi                    | 4  | 11% |
| igazság                   | 2  | 5%  |
| az ur                     | 14 | 38% |
| nem keresztyén            | 0  | 0%  |
| béke                      | 4  | 11% |
| politikai                 | 0  | 0%  |
| szegénység                | 1  | 3%  |
| vallás                    | 1  | 3%  |
| megváltás                 | 29 | 78% |
| bűn                       | 21 | 57% |
| a szellem<br>(Szentlélek) | 9  | 24% |
| teológia                  | 0  | 0%  |
| munkanélküliség           | 0  | 0%  |
| erőszak                   | 0  | 0%  |
| nők                       | 0  | 0%  |

Completed 37

The idea of the two questionnaires is not to produce an arithmetically-argued list of Evangelical words in descending order of importance but to distinguish a group of words to which there is a perceptible Evangelical response in either Britain or Hungary. The following words scored more than 20% in one or both of the final questionnaires:

Bible  
Born Again  
God  
Good News  
The Lord  
Peace  
Salvation  
Sin  
The Spirit

The word "God" (Hungarian; "Isten") had been included in the questionnaires as a decoy. Most religious broadcasters would include God in any list of religious broadcasting distinctives. Therefore, although it scored well in the questionnaires, it was excluded from the resulting content analysis. There is a second ground for the exclusion. "God" and "Lord" are key words in Hungary's new religious broadcasting freedoms and express the contrast between atheist propaganda and the newly-established religious broadcasting. "Spirit" too is excluded from the content analysis. The word would clearly be a key indicator in any comparison of the charismatic and non-charismatic movements within Evangelicalism but is outside the scope of this research.

"Peace" only exceeded the arbitrary threshold of 20% in the English-language questionnaire (to the FEB Conference in Belgium). Needless to say, this difference could be significant and might indicate a reaction against the over-use of the term "peace" in Hungarian Communist-controlled religious broadcasting. "Peace" is therefore included in a secondary word-search list along with a number of other words. These words are either assumed subjectively to be non-Evangelical or are words which achieved particularly low scores in one or both of the questionnaires. These secondary words are grouped (together with

"Peace") under the following headings: "Israel", "Society", "Country", "Europe", "Devil", "Justice" and "Church".

The final, primary list of Evangelical word-groups for inclusion in the content analysis by word-search is as follows:-

Bible  
Born Again  
Good News  
Salvation  
Sin

The composition of these primary word-groups, taking account of synonyms and a number of related theological words is set out in Table 5 below. The composition of the secondary word groups is set out in Table 6 below:-

Of course, it can be objected that questionnaires themselves contain their own inevitable and inbuilt problems. Questions can be unclear and confusing. In marked contrast to content analysis which is unobtrusive, questionnaires can be both intrusive and manipulative. Questionnaires tend to provide answers to questions that would not otherwise be asked. Any questionnaire to Evangelicals about Evangelicalism is likely to provide self-conscious answers. Only the first of these objections need be answered here.

It is necessary for a questionnaire to be clear and unambiguous, especially in a questionnaire that is conducted simultaneously in two languages. Very important lessons were learned from the pilot questionnaire (put to the Hilversum conference). It was clear that non-English speaking respondents had difficulty with the word Evangelical. The second and final questionnaires were much shorter. Phrases were reduced to single words. Two moderators<sup>75</sup> were carefully briefed.

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<sup>75</sup> David Adams of Transworld Radio moderated the Hungarian questionnaire and David M. Ollson of the Fellowship of European Broadcasters moderated the Brussels questionnaire.

The remaining objections to the questionnaire technique, although they may be true of questionnaires in general, do not apply to this particular research exercise. The primary purpose of the second (and final) questionnaires was not to find some definitive, abstract entity but to tease out a response - by intrusion and indeed by asking a question that would not otherwise be asked.

This research does not rely on the objective accuracy of the questionnaire findings so much as on the fact that seventy-five respondents made certain choices and participated in an act of definition which sought to draw a line along the blurred boundary between Evangelicals and non-Evangelicals. Therefore the findings are not negated by the inherent intrusiveness of the questionnaire process. Rather, there would be no findings available without some intrusiveness; by asking a question that would not otherwise be asked. By completing the questionnaires, the respondents acknowledged the likelihood of a content-difference between Evangelical and non-Evangelical broadcasting. In fact their aggregated answers generally accord with a great number of external reference points (including Bebbington's four Evangelical distinctives: Bible, Conversion, Activistic faith, Crucicentric theology) and in no way conflict with Evangelical self understandings as expressed in the Statements of Faith associated with the broadcasting ministries examined in this research; nor with the tenor of the questions put to American Evangelical theological students in the Hunter Project (above). This suggests that, in this particular case at least, the questionnaire process has worked efficiently.

The scope of this research extends no further than Evangelical broadcasting (or Christian Broadcasting as it is sometimes called in contrast to Religious Broadcasting). Nevertheless it needs to be noted that Religious Broadcasting is a term which carries many meanings. The Independent Television Commission research monograph "Seeing is Believing"<sup>76</sup> asked viewers from a range of

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<sup>76</sup> The ITC Research Monograph Seeing is Believing by Barrie Gunter and Rachel Viney (London: Independent Television



religious backgrounds to define religious broadcasting. The research was in two stages: a qualitative stage involving representative multi-ethnic discussion groups and a quantitative stage involving a survey of 1,201 television viewers. It emerged, from both processes that, for many people, religious broadcasting in Britain can be characterised as something called "Church of England". Others, including Hindus and Muslims understand religious broadcasting as programming that enables people to live better lives. This present research is not a parallel process to the ITC research. There have been a number of other important analyses of Evangelical broadcasting. Research by the University of Pennsylvania's Annenberg School of Communications uncovered<sup>77</sup> (in American Evangelical television) an under-representation in religious broadcasting of blacks, blue-collar workers, the young, the retired and women<sup>78</sup>.

The theological content of the Evangelical broadcasters has also been described, most notably, in this same context of American Evangelical television, by Hadden and Swann<sup>79</sup>. They found three themes in the message of the Television preachers. Firstly, the preachers alleviate guilt. Secondly, they emphasize the power of positive thinking. Thirdly, they encourage human selfishness. Peter Horsfield on the other hand found: Authority, Individualism, Affirmation of American Values, Attractive Personalities, Competition and Concrete Eschatology<sup>80</sup>. Detailed

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Commission, 1994).

<sup>77</sup> This research is described in Buying Time by Peter Elvy, pages 130-132.

<sup>78</sup> The Annenberg Survey included content analysis of programmes as well as the results of audience measurement and audience effects.

<sup>79</sup> Haddon, Jeffrey K. and Swann, Charles. Prime Time Preachers, The Rising Power of Televangelism. (Reading, Mass.: Addison-Wesley, 1981)

<sup>80</sup> Horsfield, Peter G. "And Now a Word from Our Sponsor": Religious Programmes on American Television. *Revue Francaises D'Etudes Americaines*. October 1981, page 102.

description of the Evangelical message has often been self-adulatory or polemical or confidential to the broadcaster himself.

The purpose here is not (on the lines of the ITC research) to seek out the public perception of Evangelical broadcasting and certainly not make subjective descriptions. The present purpose is to uncover and then test empirically the hopes and understandings of (some) Evangelicals themselves.

TABLE 5

## PRIMARY WORD SEARCH. EVANGELICAL WORD GROUPS

1. *Bible Word Group*

|               |             |
|---------------|-------------|
| bible         | biblia      |
| biblical      | bibliai     |
| scripture     | szentírás   |
| scriptural    | szentírási  |
| word of god   | isten igéje |
| (god's*) word | ige         |

2. *New Life Word Group*

|                 |              |
|-----------------|--------------|
| verb. (be) born | újjászület   |
| again           | újjászületés |
| new birth       | megtér       |
| verb. (be)      | megtérés     |
| converted       | új élet      |
| conversion      |              |
| new life        |              |

3. *Gospel Word Group*

|                             |            |
|-----------------------------|------------|
| good news                   | jó hír     |
| good tidings                |            |
| gospel                      | evangélium |
| (evangelical <sup>1</sup> ) |            |

4. *Rescue Word Group*

|                  |           |
|------------------|-----------|
| salvation        | megmentés |
|                  | üdvozítás |
| saviour          | megmentő  |
|                  | üdvözítő  |
| verb. (be) saved | megment   |
| redemption       | megváltás |
| redeemer         | megváltó  |

5. *Sin Word Group*

sin

bűn  
vétek

sinful

bűnös

<sup>1</sup> Note:

"Evangelical", "Evangelicalism", "evangelistic" and "evangelism" are not included in the overall English-language word-search.

The Hungarian/English differences between the evangel-words is explored in Chapter 4 and 5 below.

Table 6

## SECONDARY WORD LIST

## LOW-SCORING WORDS

6. *Israel Word Group*

|               |                |
|---------------|----------------|
| israel        | izrael         |
| israeli       | izraeli        |
| zion          | sion           |
| zionist       | cionista       |
| jew           | zsidó          |
| Jewish        | zsidók         |
| holy land     | szent föld     |
| chosen people | választott nép |

7. *Society Word Group*

|         |            |
|---------|------------|
| society | társadalom |
| nation  | nemzet     |
|         | nép        |

8. *Country Word Group*

|                |    |                |
|----------------|----|----------------|
| britain        | or | magyarország   |
| united kingdom |    | (hungary)      |
| uk             |    | erdély         |
| england        |    | (transylvania) |
| scotland       |    |                |
| wales          |    |                |

9. *Europe Word Group*

|          |         |
|----------|---------|
| europe   | európa  |
| european | európai |
| euro     | euro    |



10. *Devil Word Group*

devil  
satan  
tempter  
devilish  
satanic

ördög  
sátán  
kísértő  
ördögi  
sátáni

11. *Justice Word Group*

justice  
just

igazság  
igaz

12. *Peace Word Group*

peace

béke  
békesség  
nyugalom

13. *Church Word Group*

church

templom  
egyház

## Chapter 3.

Developments in the regulatory framework for broadcasting in Hungary; the implications for religious broadcasting in general.

The core problem of this research project, the communicability or otherwise of the Evangelical message, is discussed in Chapter 1 (above). Two hypotheses are put forward. Chapter 2 (above), contains an outline of the methodology employed in the testing of these hypotheses. The choice of one particular Content Analytical tool (word-frequency measurement) is justified. It is emphasised that this research is concerned with the hopes and expectations of (self-labelled) Evangelicals for the content of Evangelical broadcasting. This analysis is not concerned to define an objective Evangelical reality. In Chapter 2 (above) a method by which aspects of Evangelical hopes and expectations can be quantified (by the use of one-word questionnaires) is introduced. A representative sample of British and Hungarian religious radio programmes (against which the questionnaire findings can be tested) is described.

During this period, public broadcasting in both Hungary and Britain were subjects of intense public and parliamentary debate. In Hungary the debate was but one of many results of the end of the monopoly of power of the Hungarian Socialist Workers' Party (HSWP), a peaceful process which culminated in the free election of 1990. In Britain, the independent sector of broadcasting<sup>1</sup> was re-regulated by a new broadcasting act which became law on January 1st 1991. It might be assumed that, in both national situations, the debates were concluded by a parliamentary-

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<sup>1</sup> Independent radio and independent television, hitherto regulated by the IBA, and cable television, hitherto regulated by the Cable Authority, as well as satellite television uplinked from the United Kingdom.

approved re-regulation. This was certainly not the case in Hungary where, throughout the period of this research, although there appeared to be universal party-political agreement about the need for new media legislation, the parliamentary impasse made it impossible to give effect to this general all-party aspiration.

Changes did occur in Hungarian public broadcasting during this period but these changes were driven, not by legislation, but by public opinion, by the personalities of the directors of Hungarian state radio and television, by a new liberal ethos within the broadcasting services, by "unconstitutional" government decisions and by executive decisions within the broadcasting services. The changes were not driven by a (very necessary) root-and-branch re-regulation of broadcasting.

In Britain, the period began with government-sponsored consultations about a new Broadcasting Act to re-regulate the independent sector of British broadcasting. The main result of the new Act (which became law on January 1st 1991) was to expose non-BBC broadcasting to stronger market pressures<sup>2</sup>, both in licence applications and in programme making. As a result of these changes, the great majority of professional broadcasters (and an even higher proportion of religious producers) felt that quality-standards had been imperilled. The period ended with a more muted public discussion about the future of the BBC and signs that a less ideologically-motivated, post-Thatcher Conservative government may have accepted some of the criticisms of those who, in 1989, had mounted the campaigns for the preservation of the public service in the commercial sector. One of the results for religious broadcasting in Britain was that, despite the misgivings of some non-Evangelical Christians, the freedom was granted to self-declared Christian groups to own and

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<sup>2</sup> A pressure which conversely strengthened the public service functions and ethos of the BBC.

operate certain categories of broadcasting stations<sup>3</sup>.

In Hungary, the mainstream churches gained a new de facto editorial control over their own programmes on state television and radio. Indeed, the churches of Britain and Hungary arrived at a somewhat similar point during this period, but they came to this shared position from totally different directions. The churches themselves (even though their broadcasting histories had been so different) began to encounter new opportunities for managing their own self-presentation on radio and television. The implications for the churches, not least for Evangelicals, seemed to be important. In both national situations, Evangelicals believed they had detected the dawn of a new broadcasting freedom.

In both Hungary and Britain, the legislative discussions had an important (pre-1992<sup>4</sup>) European dimension. In 1990, a new European Community Broadcasting directive introduced quotas for European-produced programmes. All draft Hungarian legislation during this period (although no draft became law) included the EC's Directive on Transborder Broadcasting<sup>5</sup>. The task in this chapter will be to record the problems and processes which resulted in the Hungarian parliamentary stalemate but nevertheless allowed so many de facto changes. The chapter will then include a description of the re-regulation of British commercial broadcasting. Finally, the

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<sup>3</sup> As far as radio broadcasting is concerned, the Act expressly forbade Christian stations with a national coverage.

<sup>4</sup> 1992 was at that time the notional deadline for the completion of the internal EC market. "By 1992 we should create an economic area where all barriers have been removed and the principles of solidarity are applied". Jacques Delors, President, Commission of the European Communities. Proposal on taking office to the European Parliament.

<sup>5</sup> Contained in the EC Broadcasting Directive, made in response to the Council of the European Communities' wish to establish a single market by 1992. The directive was a "Council directive on the co-ordination of certain provisions laid down by law, regulation or administrative action in Member States concerning the pursuit of television broadcasting activities".

implications of the new freedoms for religious broadcasters (even though the Hungarian freedoms had no satisfactory legal basis) will then be considered.

In view of the special position of the MERA<sup>6</sup> case study in this research, the purpose of this present chapter is to begin to focus a hitherto theoretical discussion on to the Hungarian media landscape (see hypothesis 1 above) within which the later empirical research is set (see Chapters 8, 9 and 10 below). Since the primary determinant of national broadcasting is government regulation, the special focus of this present chapter is the legislative basis for all Hungarian broadcasting during the period (1989-1993).

Twenty years before the beginning of the period of this research<sup>7</sup> Hungary was already beginning to emerge from the trauma of the 1956 revolution. Within a decade of the failure of the revolution and the execution of Imre Nagy, progressive Communists such as the former Hungarian Prime Minister András Hegedüs could dare to voice a complaint that: "The party fighting for power has become the power party"<sup>8</sup>. Hegedüs suggested "that the social conditions exist "for enabling the Leninist Party to change over from a power party to a fighting party"<sup>9</sup>. He envisaged a democratic normalisation, but with the Party continuing to act as a stimulus and motivation for the whole of society.

Hegedüs was discredited and demoted but he was not a lone voice. In 1968. György Lukács argued that the Hungarian New Economic Mechanism, which permitted small-scale capitalist freedoms and

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<sup>6</sup> Magyar Evangéliumi Rádió.

<sup>7</sup> 1968.

<sup>8</sup> Hegedüs, András. On "the alternative of Social Development". Radio Free Europe. Hungarian Press Survey No. 1947. June 1968.

<sup>9</sup> Quoted by Zvi Gitelman in Change in Communist Systems. Chalmers Johnson, ed. (California: Stanford University Press 1970). Page 257.



allowed a more market-orientated management of state enterprises than pertained in other East European countries, ought to be accompanied by the gradual introduction of "a new political formula"<sup>10</sup>.

During the next twenty years, despite the seeming depoliticisation of Hungarian government: a move away from indoctrination in Hungarian schools, a voice for non-Communist parties in the Hungarian Parliament and the appointment of apolitical technocrats to manage the economy, the HSWP maintained a tight grip on the levers of social power, especially on the Trade Unions and on the mass media.

Looking back on the period,<sup>11</sup> in May 1992, the Hungarian sociologist Miklós Tomka<sup>12</sup> summed up forty years of state-control and its effects:

"In the field of mass-communication, the dominance of ideology, the centralised political guidance and the monopolised institutions of mass communication (all) met the totalitarian system's demand. The leadership of mass communication personally interweaved with the party committee. The press, the radio, the television were supported by state subventions (so they were not interested in financial success)".<sup>13</sup>

Hungarian mass media (during the Communist era) was , in the words of Academician Ildikó Kováts, in a note to the present writer in June 1993:

"Characterised as publicity of the representative/bureaucratic

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<sup>10</sup> Radio Free Europe. Hungarian Press Survey No 1954.

<sup>11</sup> Tomka was addressing the European Conference of Catholic Bishops Colloquium on the Mass Media, held in Fatima, Portugal. The present writer attended this colloquium as a formal representative of the Conference of European Churches.

<sup>12</sup> Tomka is a Roman Catholic priest.

<sup>13</sup>

Tomka, Miklós. Christianity and Central Eastern European Mass Communication (Problems and Changes) Conference of European Catholic Bishops Colloquium on the Mass Media. Fatima. May 1992. Lecture transcript. Page 10.

type, where the publicity was an instrument of the political power, to control and direct the society, and not an instrument of (public) control over the political power. It served, not so much mutual communication, but the information activity and aims of the power (of the party)".

From the point view of HSWP, audience figures were impressive, even during the 1980s. Data from 1984 illustrates this fact. The following research was carried out by the Centre for Mass Communication Research, based at ELTE University, Budapest:-

Daily media use by Hungarian adults ( in % )

|  |     |
|--|-----|
| Radio listening  | 88% |
| Radio news listening                                     | 85% |
| Listening to local radio stations                        | 29% |
| Listening to radio programmes<br>for national minorities | 9%  |
| Television watching                                      | 73% |
| Television News  | 57% |
| Television for national minorities                       | 16% |
| Reading of daily newspapers:                             | 70% |
| Népszabadság (HSWP)                                      | 24% |
| Népszava (Trade Union)                                   | 10% |
| Magyar Nemzet(Patriotic People's Front)                  | 3%  |
| Magyar Hirlap(government)                                | 2%  |
| Esti Hirlap(Budapest, evening newsp.)                    | 7%  |
| Local dailies( local party committees)                   | 43% |
| Reading of weeklies:                                     | 84% |
| Nők lapja(the most popular women's weekly)               | 34% |
| Reading of journals                                      | 50% |

It would be twenty years before György Lukács dream of a new political formula could become a reality<sup>14</sup>. The HSWP itself

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<sup>14</sup> Holló András briefly summarises the reasons for the decline of the power of the HSWP: "In the second half of the eighties the political leadership of Hungary perceiving the general disfunctionality of the system, took the initiative to prepare a modernisation program for the whole political system. However by this time the system had arrived at such a point of its development, that the initiatives for a modernisation programme lead to the stimulation of controversy, (and that meant the beginning of the collapse of the system). Dr. Holló András: Az államojogtól a jogállamig. Budapest. 1993. Alapítvány a politikai kulturáért.

initiated the process of media reform. In the spring of 1989 the HSWP organised meetings with opposition groups. Some opposition leaders realised the danger of too close a cooperation and, as a countermeasure, organised their own national Round Table. All parties agreed that any transition must be peaceful and must proceed by legal methods. The dismissal of János Kádár and the ceremonial reburial of Imre Nagy created a suitable political atmosphere. Three days after the Nagy funeral<sup>15</sup>, the first ceremonial meeting took place between the HSWP, the national (opposition) Round Table and the representatives of a number of other national organisations. This forum, held in the Parliament building, became known as the "Three-Sided National Round Table".

Six sub-committees were mandated to discuss the fundamental problems of the transition to democracy<sup>16</sup>. The negotiations took place from the 13th June to the 18th September. The parties failed to reach unanimity but the approaching party congress of the HSWP added a sense of urgency to the negotiations. The negotiations concluded with a bitter disagreement between the opposition parties which was to have serious implications for the mass media in subsequent years.

During 1988/89 a series of HSWP party resolutions dealt with the reform of press regulation. The right of the party to nominate officials to control the press was ended. Informal direction and censorship died away. The party promised to limit its control on the party papers only. Instead of party resolutions, the HSWP now emphasised the legal regulation of the press. In place of the party's controlling bodies, the HSWP handed over the task of media control to state bodies. The party's Information Office was

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<sup>15</sup> The solemn reburial of Imre Nagy in Budapest attracted a crowd of 100,000 Hungarians.

<sup>16</sup> The sub-committees addressed the following questions: Modification of the Constitution, Restoration of party politics, Preparations for a free election, Modifications to the criminal code, Information and communication, Legal guarantees to preclude the possibility of violence.

wound up in April 1988 by a government decree. Hungarian Radio, Hungarian Television and the Hungarian Telegraphic Agency were declared national institutions.

A national agreement was signed on September 18th. The Hungarian Democratic Party agreed to sign. The two liberal opposition parties, the Free Democrats and the Young Democrats, withheld their agreement and, in the view of their political critics, announced their negative decision only at the very last minute and, when they did so, they did so on television. The Hungarian Democratic Forum, the party of (the future President) Árpád Göncz, interpreted the refusal of the Democrats (the Liberal coalition of future Prime Minister József Antall) as an attempt to disrupt the national consensus.

The national subcommittee dealing with information and communication was the least effective of the six sub-committees of the Three-Sided National Round Table. The sub-committee failed to deal with the fundamental, structural problems of the media, and in particular with the problems of ownership. The sub-committee had set itself the limited aim of assuring the impartiality of the mass media and of free access to the media, under the same conditions, for each party contesting the forthcoming election.

The sub-committee agreed the general principle that the Hungarian Press Agency, Hungarian Television and Hungarian Radio should have the status of national public service institutions. Media objectivity and fairness became one of the primary rallying cries for Hungary's peaceful revolution. The quest for objectivity was of course a reaction to forty years of mass media control by the HSWP. The national sub-committee's preoccupation with objectivity and fairness was so profound, and so inter-twined with the preparations for the forthcoming free election, that other important considerations were either not addressed or proved too difficult to address; questions of management, control, finance, advertising, new technology, foreign ownership, and (crucially

important) the question of appointments to the directorships of the national broadcasting services.

The national sub-committee had a one-topic agenda, a very important topic in the light of a national election. Nevertheless, in the medium-term, the agenda of the sub-committee was seriously deficient in preparing Hungary's mass media for a plural and democratic future. It became clear that objectivity and fairness cannot be achieved by themselves. They have to be constructed within a wide framework of interdependent legal, financial and management regulation. In the opinion of many Hungarians, even the goal of objectivity and fairness was missed.

In 1988, a group, of Hungarian media workers and social scientists had set up the Openness Club with the aim of securing media objectivity. Four years after the beginning of the peaceful revolution, in the Spring of 1992, it was possible to measure the extent to which the Hungarian population remained disenchanted with the mass media. The Openness Club commissioned a survey of one thousand people and found that, despite two years of parliamentary government, most Hungarians<sup>17</sup> still did not believe that complete media freedom and objectivity had arrived in Hungary. Twenty percent of the respondents believed that the government still used its power to manipulate state radio and television.

The main reason for the public scepticism revealed by the survey was Hungary's so-called media war, the struggle between the new President of the post-1990 republic and the new Prime Minister over the right to appoint and to dismiss the heads of state radio

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<sup>17</sup> According to the survey, 52% of Hungarians did not believe that complete media freedom had arrived. 35% believed in the arrival of complete media freedom. 11% were undecided. 2% denied the existence of media freedom in any form. Quoted in RFE/RL Research Report (Munich: Vol.1, No 39, 2 October 1992, Page 39).



and television<sup>18</sup>. It would be a mistake to over-personalise the issue. Disagreement about media legislation existed not just between President and Prime Minister, between parliamentary Opposition and ruling coalition. It involved concerned citizens, journalists and action groups. There was even one highly publicised hunger-strike<sup>19</sup> in support of the parliamentary majority<sup>20</sup>.

The election of 1990 resulted in a government led by Prime Minister József Antall sustained by a parliamentary coalition led by the Hungarian Democratic Forum (HDF). The new President, Árpád Göncz, was a member of the Alliance of Free Democrats (ADF) opposition party. On June 8th 1992, the country's Constitutional

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<sup>18</sup> Scepticism about the mass media was only part of a general disillusionment which culminated in the re-election of a reformed socialist government led by Gyula Horn. In November 1993, a Christian Democratic member of the Hungarian government gave typical expression to the general disillusionment, "fuelled by unemployment and Western trade restrictions, (it) is a characteristic of present life in Hungary." Dr. Ákos Gáli traced the development of this disillusionment and his perspective covered precisely the period of this present research. The 1989 free democratic elections "carried the slogan 'Catching up with Europe'" but, said Gáli "...the 1990 elections would remain the peak of the post-Communist euphoria as the nation began to realise the consequences of finding 'Europe much further away than we thought'". Quoted in Monitor, News from the Conference of European Churches. Geneva: March, 1994. No. 6. Page 3.

<sup>19</sup> By Miklós Réti.

<sup>20</sup> "The demonstration organised by the Committee for Free Hungarian Information (Szabad Magyar Tájékoztatásért Bizottság - SzMTB) is still going on. Richard Robert Kiss reports from the scene. The several thousand-strong crowd in front of the National Assembly building were demanding objective information and a free Hungarian media. Many carried leaflets carrying the headline: the liberal gang equals the Bolshevik gang..... Béla Györi, former editor in charge of Sunday News (radio programme) ..... told the crowd in front of the Parliament building that, in his view, cosmopolitanism continues to dominate in the radio. Hungary is for Hungarians, shouted Gergely Pongrácz. Then the crowd demanded, chanting, the removal of Csaba Gombár and Elemér Hankiss. Reported by Hungarian Radio, Budapest (1) 1600 and (2) 2000 gmt 19th September 1992 and transcribed for BBC Summary of World Broadcasts. Publication EE/1493 B/12 23 September 1992.

Court ruled that the President could not withhold his approval of the appointment or dismissal by the (Antall) government of the heads of the Hungarian radio and television services<sup>21</sup>.

To add to the confusion, the Constitutional Court also ruled that the 1974 (HWP-era) Council of Ministers' Decree 1047/1974 Section Six was illegal even though this was the legislative measure which was still used for the management of state broadcasting<sup>22</sup>.

The court allowed time for the situation to be resolved and made a deadline of November 30th 1992. Both the main parliamentary groupings applauded the court's decision, just as indeed, after the free elections of 1990, all the parties had included a media law in their legislative priorities. The constitutional court had been asked in particular to adjudicate by the Prime Minister (HDF) and by the vice-President of the Hungarian Parliament, Alajos Dornbach (AFD), about the refusal of President Göncz to dismiss the head of Magyar Radio, Csaba Gombár. Antal later called for the dismissal of the head of Hungarian television.

The impasse lasted until and beyond the end of the period of this research. The reasons went far deeper than the personalities of the two broadcasting directors, both of who were noted and well-known sociologists. The underlying cause for the media war was a fundamental disagreement between the parties about the manner in which Hungarian broadcasting should be managed and supervised in future.

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<sup>21</sup> The Constitutional Court did recognise certain exceptions to the ruling. Namely, when the removal of an official led immediately to his replacement by someone of whom the President did not approve or in cases which would imperil the democratic basis of the state.

<sup>22</sup> The grounds for the court's objections to the 1874 were: Firstly, according to the court, broadcasting must be controlled by a law and not a decree. Secondly, there were no provisions in the decree to prevent government intervention in broadcasting.

Judith Patacki puts the matter well:

"The opposition parties are afraid that the government is trying to seize control of the media, while the government insists that most journalists in Hungary today favour the opposition parties and that both the print and the broadcasting media paint a negative picture of the democratic developments in the country.<sup>23</sup>"

The intervention of the constitutional court called attention to the fact that consensus among the parties about the need for media balance is no substitute for properly-established media law. In the view of the Constitutional Court (summarised in June 1993) by Academician Kováts, a media law:

"Must ensure that neither the parliament, the government, nor other state organisation, and not even the parties or other public groups should have the ability to exert a substantial influence on the (policy) programme of public radio and television".

There were several further reasons for the media war in Hungary. The most important of these was not directly connected with broadcasting. The government believed that some of the print media were biased against it. In 1992, most Hungarian newspapers had foreign owners, including the Springer, Murdoch and Bertelsmann media conglomerates. These external proprietors left editorial control in the hands of national editors. The Antall government believed that most of these papers followed an AFD party-line and retained the services of compromised and former Communist editors. Magyar Hirlap (now Swiss-owned and printed on presses which belonged until 1993 to the Maxwell Group), followed the opposition line on most major issues. Nepszabadsag continued to call itself "a Socialist Daily" and Nepszava remained the organ of the Hungarian Association of Trade Unions.

Only smaller papers, Uj Magyarország, Pesti Hirlap, Ring and

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<sup>23</sup> Patacki, Judith. "Political Battle in Hungary over Broadcasting Dismissals". Research Institute Research Report. Munich: RFE/RL (Radio Free Europe/Radio Liberty) Vol. 1, No. 30 24 July 1992, page 26.

Magyar Fórum were pro-government. The Antall government clearly wanted to limit the power of media conglomerates and to curb foreign control. Unfortunately for the Antall government, it needed a two thirds majority in Parliament. Frustrated by its precarious parliamentary majority, the government was determined not to allow radio and television to go out of national control.

The immediate cause for the outbreak of the media war occurred in the Spring of 1990. Csaba Gombár (who had once been a member of the HSWP) and Elemér Hankiss were directors-general the radio and television services respectively. In January 1992, Gombár and his senior colleagues in Magyar Rádió introduced a number of new policies. The most significant from the point of view of this research was that the availability of airtime for religious programming was reduced and religious programmes were transferred to a frequency which made reception difficult in the former Hungarian territories (particularly Transylvania)<sup>24</sup>. These policy changes were not co-ordinated with the various churches who, on January 18th, demanded that the changes be reversed.

Personal relations between Hankiss and Antall were not good but it was the radio chief, Gombár, who attracted most criticism. It emerged that he was a board member of a charitable foundation, funded by the Hungarian emigre billionaire George Soros, which indirectly supported two Budapest pirate radios<sup>25</sup>. Antall this to be an improper stance for the head of national radio. Gombár did not, however, tie his own resignation to a successful passing of a media law but in early October 1992 offered to resign once his successor had been agreed upon. He made the point that personalities were less important than the principle of

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<sup>24</sup> According to Istvan Csurka, Deputy Chairman of the Hungarian Democratic Forum,; "This is a case of undisguised Communist autocracy". Reported on Hungarian Television. Budapest 0530 gmt 6 August 1992 and transcribed in "Reports on the Media in Brief" in Summary of World Broadcasts, BBC Monitoring Service, Cavershamin Publication EE/1458 b/9 13 August 1992.

<sup>25</sup> The pirate radios in question were: Tilos Rádió and Független Rádióállomás-Kaloszrádió-Budapest.

journalistic freedom.<sup>26</sup>

The reasons for the Hungarian media war, and in particular the divisions within the two branches of the Hungarian government) were not well-understood abroad<sup>27</sup>. The Hungarian broadcaster Gabor Banyai was prevented from attending the Second Meeting of Public Broadcasters International<sup>28</sup>. Sixteen delegates addressed a letter of complaint to President Göncz:

"Strongly encourag(ing) you and other Hungarian authorities to assure the political and practical independence of Hungary's public service television organisation. We are particularly concerned about any actions which would compromise MTV's programming and journalistic integrity<sup>29</sup>."

There is no evidence in the BPI complaint of any understanding of the conflict between President and Prime Minister and much evidence of a simplistic belief that Hungary had somehow reverted

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<sup>26</sup> Text (provided by BBC Monitoring Service, Caversham (Summary of World Broadcasts): "The president of Radio has stated that he will resign before the Media Law is adopted if the parties agree on his successor. In an interview with Magyar Hirlap, Csaba Gombár stressed that the really important issues were not the personal matters but the creation of legal regulations necessary for their activities. At the same time the President of Radio stated that he agreed with TV President Elemer Hankiss that.....it is now even more important to guarantee the independence of public institutions, including the independence of radio's editors and journalists. (Hungarian Radio, Budapest 0700 gmt 3 Oct 1992)

<sup>27</sup> Towards the end of the "war" President and Prime Minister reached a partial compromise but this proved unsuccessful in resolving the issue. "If no consensus is reached at talks between the ruling party and the opposition, Hungarian President Arpad Goncz will appoint as chairman of Radio and Television those persons that receive a two thirds vote of approval in the Cultural Committee of Hungary's parliament. Transmitted in English by Hungarian Radio on 14th October 1992 and transcribed by the BBC monitoring service, Caversham in EE/1514 B/4 17 October 1992.

<sup>28</sup> Held in Brussels from 16-19 December 1992.

<sup>29</sup> Minutes of PBI International, sponsored by NHK Japan and TV Ontario and hosted by BRTN and RTBF, Belgium. Brussels 16-17-18 December 1992. Pages 14 and 15.



to HSWP-style media control. A similar misunderstanding of the situation was revealed in the New York Times on November 5th 1991. In a feature on Tilos (Forbidden) Rádió, the Budapest pirate station, the New York Times' special correspondent announced darkly that "Tilos Radio has stepped into one of the most sensitive of...areas: the debate over freedom of the press" but then conceded that "The police seem to have pursued Tilos Radio broadcasters only half-heartedly"<sup>30</sup>.

By the Spring of 1992, the Antáll government had taken the collective decision to dismiss Gombár and Hankiss. The matter had to be referred first to the cultural commission of Parliament and then the decision had to be communicated to the President. During the Summer, Antáll submitted the names of six new broadcasting vice-Presidents to Göncz who, despite a ruling by the Constitutional Court, refused to appoint. The President was secure in the knowledge that his impeachment required a two thirds parliamentary majority.

On December 31, 1992, after two and half years of negotiations and debate, the Antáll government's draft media bill, complete with four hundred and fifty amendments, was rejected by the Hungarian parliament. The government coalition argued that it was in the interest of the opposition not to have a law guaranteeing impartial and objective information, because the majority of the press and the media was in the hands of opposition supporters. The opposition, on the other hand, declared that it was in the interest of the government not to have a media law, because without such a law it could continue the unconstitutional practice of media control through the 1974 (Kádár) Council of Ministers directive.

The unsuccessful draft law envisaged the creation of a public foundation to manage radio and television, a separate foundation to manage the finances of national broadcasting, neutral public

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<sup>30</sup> New York Times, November 5th. 1991

servants to be appointed to boards of management by two-thirds of Parliament, a 30-member board of oversight to monitor neutrality and objectivity. The churches would be represented on the boards of management. There would be a new Office for Radio and Television to allocate frequencies. The bill was lost for two reasons. The opposition objected that the Prime Minister would still enjoy too much appointive power. The opposition also wanted to completely detach broadcast funding from the state budget<sup>31</sup>.

The media war raged until long past the end of the period of this research. A further skirmish took place over the allocation of broadcast frequencies. A moratorium on the allocation of frequencies had been declared by the Communist government, bowing to pressure from the then-opposition. This government directive lacked the force of law. More than 350 institutions and individuals (including the churches, Radio Free Europe, political parties and the BBC) had applied for broadcast licences but the Frequency Management Unit had issued none. Pirate stations had their equipment confiscated.

In the Spring of 1993, after the unsuccessful parliamentary attempt to enact a media law, the Antall government decided to allocate frequencies without reference to the opposition. By government order<sup>32</sup>, and based on (HWP) 1986 press laws, an inter-departmental commission was set up consisting of the representatives of various government departments (including culture, finance, home affairs, justice and transport and communication) to express an opinion on each application for studio licences. A new department of the Ministry of Culture was set up to award these licences. Now it was the turn of the President Göncz to turn to the Constitutional Court.

The lack of regulation for the Hungarian mass media during this

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<sup>31</sup> The 1992 draft media bill is summarised by Edith Oltay in RFE/RL Research Report. Vol 1. No. 39. (Munich: 2 Oct 1992)

<sup>32</sup> Hungarian government order No.3158/1993.

period was very damaging to the development of Hungarian democracy. The fact that there could be a call for the dismissal of the director of Hungarian Television on the grounds that he had "lost the confidence of the ruling party" harked back to the days of HSWP-hegemony. In a commentary on Radio Free Europe, Edith Oltay could have been speaking for the Hungarian opposition parties:

"The Hungarian media are staffed mostly by journalists and reporters who for decades were accustomed to toeing the line of one party. Although some members of the governing parties have called for a purge of Communist holdovers in the media, very few people can be forced out. A change of attitude towards the profession in order to meet Western criteria of objectivity and timeliness is likely to be slow and painful. The Hungarian media still allots more time to commentaries and editorials than to factual reports."<sup>33</sup>

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<sup>33</sup> Oltay, Edith Radio Free Europe/Radio Liberty Research Papers. Vol.1 No. 39. 2 Oct 1992.

## Chapter 4.

Developments in the relationship between Evangelicals and the churches and the effects of these developments on the debates about religious broadcasting in Britain and Hungary.

During the public debates about religious broadcasting which took place in both Hungary and Britain during this period (1989-1993), Evangelicals and the churches almost reversed their roles. The process took place in both countries but each role-reversal had a different directionality. In Britain, Evangelicals began to voice concern at the threat to public service religious broadcasting and to seek ecumenical (but not inter-faith) support for independent radio initiatives. In Hungary, the churches had a new confidence and opportunity to argue with the government for freedom of religious expression. Hitherto this had been the particular cry of Evangelical broadcasters.

In Britain, in the short period between the first and the third Cranfield conferences (1990 and 1993), openly-voiced disagreement between religious broadcasters and Evangelical broadcasters had been replaced by a recognition on both sides that each category of broadcasting has its own proper place. Indeed, by 1994, Evangelical broadcasters had become the spokesmen for the churches. Peter Meadows, Chief Executive of London Christian Radio, gave an address to a Parliamentary all-party group at the House of Lords<sup>1</sup>. The speech does not constitute a case study for word-frequency analysis in this research but it is remarkable that in this apologia for London Christian Radio, the word "Bible/biblical" occurred twice but "Church" occurred 28 times, a word-total shared by "Christian".

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<sup>1</sup> Entitled "The Future of Independent Christian Broadcasting". The address was given on 22 February 1994.

This concern for the Church can be explained in three ways. Firstly, there is an obvious tactical advantage in enlisting the support of a wide Christian constituency. British Evangelicalism is very small<sup>2</sup>. The proportional difference between American and British Evangelicalism is enormous: 40% versus 2.8%<sup>3</sup>. Secondly, thanks in part to a new dialogue between "Reflectors" and "Proclaimers"<sup>4</sup>, Evangelicals increasingly supported the Public Service ideal<sup>5</sup>. Thirdly, between the years 1967 and 1977, Anglican Evangelicalism became increasingly conscious of a renewed denominational loyalty. It is often said that between the dates of the first National Evangelical Anglican Congress held

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<sup>2</sup> Even though relatively small in number, British Evangelicals have long been major participants in world evangelism. In Hungary even there was a Livingstone Day in the Reformed Church to celebrate the hundredth anniversary of the missionary/explorer's birth. In post-imperial times, British Evangelicals have occupied a prominent place in world Evangelicalism. John Stott, ranks second only to Billy Graham and was the chief architect of the output of the Lausanne Conference in 1974.

<sup>3</sup> British Evangelicalism was small in comparison to the United States where in 1984, according to Gallup, 40% of the population described themselves as "born-again". In Britain in 1989 10% of the population were church attenders of which 28% worshipped in congregations which described themselves as Evangelical. Source: Brierley, P. Ed. Prospects for the Nineties. (London: MARC Europe, 1991) Page 28

<sup>4</sup> Discussed in Chapter 1 above.

<sup>5</sup> Meadows made a defence of Independent Local Radio's religious output and for the need for this aspect of PSB: "We are at a time when Christian programming on local radio is in decline and under threat. There can be no doubt about its quality. However, independent local radio is under no obligation to include it - and has been finding the God slot increasingly out of place within music-driven formats. According to the Radio Authority's own research, more than half of local independent radio stations include no religious programming. While a recent survey by the Churches Advisory Council on Local Broadcasting shows that of BBC local radio services, 86 per cent include a religious magazine format in their weekly schedule - but usually at some unearthly hour on a Sunday morning. Yet there is a significant waiting audience."



at Keele University<sup>6</sup> and the second<sup>7</sup>, held in Sheffield University Anglican Evangelicals became Evangelical Anglicans.

Aspects of British Evangelicalism can be identified within Mark A. Noll's<sup>8</sup> description of Evangelicalism<sup>9</sup>. Noll understands the word as:

"An adjective used in several senses, as (a) a general description of salvific themes in Christian groups, (b) a more specific reference to the original churches of the Protestant Reformation . . . . ., (c) a description of major religious revivals, (d) a modern reference to more sectarian, theologically sectarian, theologically conservative, or anti-establishment churches distinguished from older or "mainline" Protestant denominations, and (e) a self-described group of modern Protestants active in a network of voluntary (or parachurch) agencies . . . . . In the modern popular senses of the term, "Evangelicals" generally stress the need for religious conversion ("the new birth"), hold a high view of the Bible's authority, practice their faith activistically, tend to be anti-traditionalist in their instincts, and feature the person of Christ as the key matter in religion."<sup>10</sup>

However, Noll's working description<sup>11</sup> of the varieties of Nineteenth century European Evangelicalism betrays its American provenance. The Evangelical party within the established Church of England does not sit comfortably within Mark Noll's definition. Early-Victorian Anglican Evangelicals were anything but "theologically sectarian", let alone "anti-traditionalist in their instincts". Anglican Evangelicalism reacted competitively against Tractarianism and this reaction led it to re-examine, and claim for itself, the Reformation origins of the Church of England. It has to be added that in the later Nineteenth century,

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<sup>6</sup> 1967

<sup>7</sup> 1974

<sup>8</sup>Professor of History, Wheaton College.

<sup>9</sup> Included in Chapter 2 above and here repeated in an abbreviated form.

<sup>10</sup>This definition was given at Mark Noll's first lecture of a series on Evangelicalism at Wheaton College in February, 1992.

<sup>11</sup> So described by Mark Noll himself.

there was little connection between this Anglican Evangelicalism and what is now loosely known as "Evangelical religion".

In the English-speaking countries, Evangelical is frequently used to denote a personal type or a preaching style<sup>12</sup> but considerable problems of definition remain. Who are the Evangelicals? One way of answering this question is to make a demographic analysis; to attempt to quantify each of Christendom's self-designated Evangelical populations. The process of quantification is complicated by the existence of various individualistic close relations of the Evangelical family: Fundamentalists, Pentecostals, Charismatics. The second approach is to ask what if anything unites all those who would call themselves Evangelical; to seek a means of conflating some of Noll's sub-definitions.

One problem in this second process is that Evangelicalism has developed<sup>13</sup> differently in different countries of the world and in different regions of countries<sup>14</sup>. The idea of Noll and others (the idea of an historically-connected Evangelical phenomenon that has occurred in the English-speaking religious world and is rooted in the Awakenings on both sides of the Atlantic) is of course crucially important to this research for it questions the appropriateness of the term Evangelical in cultures and language-groups whose connection to the Revivals is tenuous.

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<sup>12</sup> This connects with Noll's definition (c).

<sup>13</sup> It must not be assumed that Evangelicalism is a last resting place. In this century, the most spectacular advances by Evangelicals have surely taken place in South America. Evangelicalism by the end of the present century will be primarily a Spanish-speaking movement. Others, however, would make the case that South American Evangelicalism has now turned into Pentecostalism which itself can provide a home for both Roman Catholics and former-Evangelicals.

<sup>14</sup> e.g. Northern and Southern Evangelicalism in the United States; Sidney and Brisbane Anglican Evangelicalism in Australia.

Furthermore, Noll's argument does not satisfy David F. Wells<sup>15</sup> who argues that Evangelicalism is really a post-Second War phenomenon. Wells acknowledges that the "theological impulses" for Evangelicalism indeed arose in the Revivals and among the Pietists, Puritans and Reformers of the Sixteenth Century but that "these impulses have only taken on a characteristically Evangelical form in the very recent past"<sup>16</sup>. Wells concedes that: "Much fine historical work has been done in locating the spiritual antecedents upon which today's Evangelicals can plant their feet (but) this will not shed much light on how the contemporary Evangelical world is thinking about its own theological nature".

In No Place for Truth<sup>17</sup> Wells warns to the theme that Evangelicalism, having drawn its strength from the theological impulses found in preceding centuries has now in fact all but withered away. It is no longer a definable movement. Wells warns that Evangelicalism is now such a broad term that it lacks meaning<sup>18</sup>.

Evangelicalism is sometimes defined by the possession of an identifiable combination of characteristics. The problem is that different commentators produce different combinations. The preferred combination of John Stott has been discussed in Chapter 1 (above). David Bebbington<sup>19</sup> list of distinctives includes:

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<sup>15</sup> Wells, David F. "On being Evangelical. Some differences and similarities". Lecture to the Conference on Evangelicalism in a Trans-Atlantic Perspective. Wheaton college, Illinois. March 15. 1992.

<sup>16</sup> *ibid* Lecture transcript Page 4.

<sup>17</sup> Wells, David F. No Place for Truth or Whatever happened to Evangelical Theology?. (Grand Rapids: Eerdmans 1993).

<sup>18</sup> Wells argues that Evangelicalism will only be revived by addressing theological issues, which Wells understands as issues in which Biblical truth is connected with the realities of daily life.

<sup>19</sup> Evangelicalism in Modern Britain, A History from the 1730s to the 1980s. Page 3.

Bible, Conversion, Activistic faith, Crucicentric theology. In an article in the English Churchman<sup>20</sup>, Nigel Scotland lists Justification by Faith, Biblical inspiration, personal religion, Protestant faith and worship and an active social concern.

Bebbington expanded his four-fold classification in his lecture "Evangelicalism in its setting. The British and American Movements since 1940"<sup>21</sup>:

"Evangelicalism, in America as in Britain, embraced an enormous range of Christians with a common inheritance stemming ultimately from the Evangelical Revival of the Eighteenth century. Its constituents were not necessarily whole denominations or even whole congregations. Groups could gradually move into the movement, as did the Churches of Christ in America during this period, or move out of it, as did the liberal Anglicans in England."

Bebbington goes on to make a statement which, if true, is of great importance in the context of this present research:

"It is not essential that a body should show awareness of the term Evangelical to be included. Afro-American Bible believers for instance do not normally think of themselves as Evangelical, yet few observers would locate them outside the category. All those displaying conversionism, activism, biblicism and crucicentrism are Evangelicals".

Bebbington's argument could be applied to the small Evangelical groupings that have long existed within Hungarian Protestantism. Evangelical influences have entered Hungary from Scotland, from Finland, from Hamburg. Returning prisoners of war brought Evangelicalism from Russia after the first War. Returning emigrés brought a different Evangelicalism from the United States. The American Methodist John Mott worked with an Evangelicalism which, though small, had been long-established in Hungary. More recently, Americans, including Nicky Cruz, Luis Palau and Billy

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<sup>20</sup> A reference is to an as-yet unidentified photocopy of the English Churchman.

<sup>21</sup> Delivered to the Conference on Evangelicalism in a Trans-Atlantic Perspective. Wheaton College, Illinois. March 14th, 1992. These quotations are taken from Pages 1, 2 and 4 of the lecture transcript.

Graham<sup>22</sup>, made well-publicised contact with authentic Evangelical groups. But it remains true that the term Evangelical is not widely used<sup>23</sup> nor understood in the Hungarian language and<sup>24</sup> the term Evangelical is consciously avoided by many Evangelicals.

It is repeated here that it is not the task of this research project to participate in the complex process of definition of Evangelicalism<sup>25</sup>. It is acknowledged also that a discussion centred in an English-speaking language and culture could possibly be one-sided. Anne Wind, the Dutch missiologist speaks briskly of "Pietism and its English-speaking counterpart the Evangelical Movement"<sup>26</sup>. However, this statement, in the context of this present research, raises additional questions. Is Hungarian Evangelicalism another, less-familiar word for continental Pietism? If so, is Pietism all there is to Hungarian Evangelicalism? On the other hand are there two strands within Hungarian Protestantism: an older strand connecting with Lutheran Pietism and a younger strand, dating from the turn of the century, an Evangelicalism<sup>27</sup> ("directly connected", in Noll's

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<sup>22</sup> The Billy Graham visit in 1971 attracted one audience of 27,000 people.

<sup>23</sup> An early and specialised use of the word was in Magyar Evangéliumi Keresztyén Missioi Szövetség (The Hungarian Evangelical Christian Missionary Society, MEKMSz) was founded in 1903 by young people influenced by Mott. In the 1930s it was subsumed into the Hungarian Reformed Church.

<sup>24</sup> See the interview with Helmut Menzel, formerly director of Trans World Radio's Hungarian operations in Chapter 9 below.

<sup>25</sup> This exercise is a major preoccupation of the Institute for the Study of American Evangelicalism at Wheaton College, Illinois.

<sup>26</sup> Wind, Anne. Zending en oecumene in de twintigste eeuw. Handboek over de geschiedenis van sending en oecumene aan de hand van de grote conferenties en assemblees. (Kampen: 1984) p.11.

<sup>27</sup> Hungarian Evangelicalism is a term that the vast majority of Hungarians would fail to understand. The difficulty is shared in most of non-English-speaking Europe. In Germany, to be Evangelical is to be Lutheran.

This point was made very clear in the pilot questionnaire, to a



terminology) to the Great Awakenings?

Evangelicalism is formed by its concern to witness. As, Derek Tidball<sup>28</sup> says: "Evangelicals are those who believe the gospel to be experienced personally, defined biblically and communicated passionately". Continental Pietism is possibly less passionate in its urge to communicate but, on the other hand, but possibly too the reason, in the Hungarian context, lies, not in a lesser commitment to religious activism, but in a different history in which there were less opportunities for evangelistic self-expression. Would Hungarian Pietism have developed into a more activist Evangelicalism but for the restrictions placed on Protestant religion by the successive oppressors of the Magyar nation? Did anti-Protestant discrimination prevent Anne Wind's useful thought coming true in the Hungarian context? :

"Pietism and its English speaking counterpart the Evangelical movement is, very simply and irrefutably the source of the vast majority of all man and woman hours of missionary labour deriving from the Protestant tradition."<sup>29</sup>

It is maintained here that in one respect Anne Wind is wrong and that Mark Noll is right. Pietists (even un-restricted Pietists) and Evangelicals are not counterparts. To the instinctive Evangelical it is the reaching-out that is the *raison d'être* and the very key to collective identity. "Communicate or Die" is a

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mixed Evangelical/Ecumenical broadcasting conference in the Netherlands. Respondents from German-speaking countries and from Norway, failed to clearly understand the question concerning the word-content of Evangelical broadcasting. In Hungary too, the Evangelical (Evangélikus) Church is the Lutheran Church, the second biggest of the two main Protestant churches and comprising some 4 per cent of the population. However, not all Hungarians and certainly not all Germans are unfamiliar with the English-language use of Evangelical. For example, Horst Marquardt, Director of Evangeliums Rundfunk contributed a chapter on the subject to the preparatory document for the Third Cranfield Conference.

<sup>28</sup> Quoted in Chapter 1 above.

<sup>29</sup> Translation by Anne-Marie Kool in God Moves in a Mysterious Way, page 886.

truism that strikes chords of agreement at any synod or Christian conclave<sup>30</sup>. To some, it expresses an almost genetic notion of ecclesiastical continuance. Without communication, the faith will not be handed on to the generations who follow. Without some process of dissemination, the church will assuredly die out. But to the tuned-ear of an Evangelical, "Communicate or Die" is not perfectly-pitched. The title carries an unspoken implication of sequence, of cause-and-effect, of an over-riding need to preserve the Christian species which does not do full justice to the Evangelical identity. To the Evangelical, the challenge and the need is not so much "Communicate or Die" but "Communicate-to-Be".

It is accepted here that European Evangelicalism springs from the English-speaking trans-Atlantic Revivals but that Evangelicalism's original locus in the Sixteenth Century was the German and French-speaking Reformations. Furthermore, it is acknowledged that the later Revivals themselves were directly and indirectly influenced by other German-speaking, Dutch-speaking<sup>31</sup> and Czech-speaking movements<sup>32</sup>. It is also maintained that, if there is a distinction between Evangelicalism and Pietism, it lies in the Evangelical commitment to proclamation leading to conversion, which John Stott defines (in Chapter 1 above) as "witnessing to the unique glory of Jesus Christ". This imperative to witness is what, in theory, separates Evangelical and religious broadcasting. It is the purpose underlying this research to test this theory by analysis of the manifest content of both categories of broadcasting.

It is necessary for the focus of this present chapter to remain on Hungarian Pietism/Evangelicalism. The reason lies in the particular importance to this research of one of the radio case

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<sup>30</sup> Communicate or Die by Colin Evans was published in 1985 by the United Reformed Church of England for the Church's annual conference.

<sup>31</sup> The Dutch so-called second Reformation.

<sup>32</sup> Wesley's spiritual debt to the Moravians is well-known

studies; the MERA<sup>33</sup> case study. One of the most significant findings of this research is that, during this period, British Evangelical broadcasting increasingly conformed to the pattern and style and content of general religious broadcasting. Indeed, the first hypothesis (the nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions) is (within the limitations of content analysis) proved by the statistical data in Chapter 10 below.

In Hungary, however, evidence is found suggesting that the content of the MERA programmes is idiosyncratic. It neither conforms to the PSB pattern nor, it seems, to a generally recognised Hungarian Evangelical pattern. Therefore the particular characteristics of Hungarian Evangelicalism constitute the most useful background against which to test the second hypothesis<sup>34</sup> of this research project.

In 1955, Kenneth Scott Latourette<sup>35</sup> wrote that:

"Although the Protestants of Hungary were about as numerous as those of Denmark, Norway and Finland, about half as numerous as those of Sweden, about two thirds of the total of those of the Netherlands, and nearly twice that of Swiss Protestants, they did not display the vigour in fresh movements and in sharing in the spread of the Christian faith that was seen in these other countries. Nor did they give evidence of as much fresh life or participate as largely in the geographical extension of Christianity as did French Protestants, and that in spite of the fact that the latter were far less numerous and had been subjected to quite as fierce persecution".

On the last point, K. S. Latourette too was wrong. French Protestantism has been fully emancipated since Napoleon I, whereas Hungarian Protestants have known only a very decades of religious freedom. During almost two hundred years in which

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<sup>33</sup> Hungarian Evangelical broadcasting.

<sup>34</sup> See Chapter 12 below.

<sup>35</sup> Latourette, Kenneth Scott. A history of the expansion of Christianity. The Nineteenth Century in Europe. Vol. II. 1955: Nelson, 1955). Page 205.

French Protestants have enjoyed civil freedoms, Hungarian Protestants have endured more than sixty years of Hapsburg discriminatory laws and forty years of Communism<sup>36</sup>, to say nothing of the 1919 Communist Republic of Béla Kún. During the entire history of Hungarian Protestantism, only the periods 1781-1800<sup>37</sup> and 1867-1919 provided respites from government restriction of varying intensity.

Protestantism took firm hold in Hungary after the victory of Turks at Mohacs. In the year 1600, ninety per cent of the inhabitants of the Hungarian crown lands were said to be Protestant. In 1570, 56% of this Protestant population were Lutheran, but after the Synod of Debrecen in 1561, a clear division was created between Lutherans and Calvinists. The followers of Mátyás Dévai, the Luther of Hungary, were soon outnumbered by Calvinists who became especially strong in the East, in Tisza and Transylvania. Calvinism took hold under Turkish rule and this is the primary and obvious reason for the missionary inactivity of the Hungarian Reformed Church.

The Counter Reformation was especially successful in Hungary and it was not until the Austro-Hungarian Compromise of 1867 that the major denominations achieved equality with Roman Catholicism. Under the Hapsburgs, Protestants endured severe restrictions. Hungarian Protestants perceived themselves to be on the Eastern border of Christian Europe. No doubt the Ottoman centuries contributed to this self-estimate. Hungarian Protestants were much more the recipients of evangelistic endeavours. The Calvinist churches of Western Europe, especially the Dutch and the Scots, had a special concern for Hungary. The Lutheran Finns too felt themselves to be linked by the ancient ties of a shared Finno-Ugrian ancestry.

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<sup>36</sup> From 1945 to 1989, the HSWP-led government maintained a heavy pressure on the churches. Between the years 1949 and 1956, this pressure was intense.

<sup>37</sup> The date of the Toleration Patent of Joseph II.

British Evangelical interest in Hungary in the first part of the Nineteenth century was based on two desires: to assist fellow Protestants under Catholic despotism and secondly, to help revive a church which had fallen under the cold influence of rationalism. The Hungarian Protestant Churches at this time<sup>38</sup> were dominated by clergymen "who were either advocates of rationalist theology or practitioners of a lifeless orthodoxy."<sup>39</sup> In 1803-4 both the Religious Tract Society and the British and Foreign Bible Society received reports on the lack of scriptures in the Hungarian language. The Bible and Tract Societies worked largely through two agents J. M. Muller and, later, Gottlieb Wimmer.

In the early 1840s, the Church of Scotland's mission to the Jews in Budapest was established<sup>40</sup>. There were 400,000 Hungarian Jews and the Scottish mission was set up with the active encouragement of the Archduchess Maria Dorothea, a German Lutheran Pietist by birth and conviction. The official designation of the Scottish clergy was as chaplains to the British workers in Budapest. Great evangelistic success was recorded among the Jews, in contrast to a signal failure among Hungarians. Dr. Duncan of the Scottish Mission reported: "The mass of Protestant clergy, if not neologians, are careless men, dumb dogs that cannot bark"<sup>41</sup>. However, by 1844, two Budapest clergymen had been influenced by what John Eibner describes as Evangelical zeal; Pál Török of the Reformed Church) and the Lutheran Pietist Jozsef Szekacs. In the

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<sup>38</sup> 1835.

<sup>39</sup>Eibner, John V. Journal of the United Reformed Church Historical Society. Vol 3, 1983-7. pp 39-54

<sup>40</sup> It was established almost by accident after the Church of Scotland inquiry to the Jews of the Levant and East Europe in 1939 was interrupted by illness. Two members Dr. Black and Dr. Keith were forced to spend several months in Hungary.

<sup>41</sup> The Home and Foreign Missionary Record for the Church of Scotland. 1852, p.44.



1848 revolution<sup>42</sup>, the Scots were supporters of the Magyar cause<sup>43</sup> and their work continued even after the defeat at Világos in 1849. In 1852, the Scots were expelled from the country.

An Evangelical Alliance on the London pattern might have been formed in Hungary in 1873. During the 1860s, students of F. C. Baur and J. H. Scholten brought liberal theological ideas from Hamburg and the Netherlands. In 1871, they formed a Union of Protestants of Hungary, following the example of the German Protestantenverein. Imre Révész defended Reformed theology and ecclesiology. Through the links with Scotland, he sought contact with the Evangelical Alliance with the idea of forming a Hungarian branch. The project foundered<sup>44</sup> but one tangible result which persists to the present day is a broad Reformed/Lutheran co-operation in many fields.

Towards the end of the Nineteenth Century, signs of a revival were visible in the Hungarian Protestantism. The economic health of the country had improved. The compromise with Austria led to the foundation of new all-Hungarian national institutions. Popular meetings for young people were held in a hall<sup>45</sup> on Hold utca<sup>46</sup>. The YMCA and YWCA had started in London in 1844. The Hungarian branch<sup>47</sup> started in 1855. The Young People's Society

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<sup>42</sup> It has to be remembered relationships between Magyars and other nationalities in the former-Hungary, especially Croats, were never the same after the 1848 revolution.

<sup>43</sup> Pastor Wimmer was a secret emisary of Kossuth and travelled to London to seek a loan.

<sup>44</sup> In the aftermath of the 1848 revolution relations between the Magyars and the ethnic minorities were very bad.

<sup>45</sup> Every Wednesday evening in the hall at Hold utca 17. The early meetings were conducted in German by members of the Scottish Mission.

<sup>46</sup> Street

<sup>47</sup> KIE

for Christian Endeavour<sup>48</sup> worked in many countries for the involvement of young people in church activities. The Hungarian branch, the Bethania Association was founded in 1903 on the initiative of Aladár Szabó. In 1912, plans were made for the formation of a Hungarian branch of the Student Volunteer Movement.

In 1903, the American Methodist John R. Mott visited Hungary for the first time. Formerly student secretary of the Y.M.C.A., Mott had been chairman of the executive committee of the Student Volunteer Movement and, in 1895, became general secretary of the World Student Christian Federation. This threefold connection makes him the most important single influence on Hungarian Evangelicalism. Mott's watchword was "the evangelization of the world in our generation"<sup>49</sup>. He was chairman of the organising committee of the first international Missionary Conference in Edinburgh in 1910. The effect of Mott's visits to Hungary was very great. His influence was largely responsible for two inter-linked movements. The Hungarian Evangelical Christian Missionary Society was founded in 1903. In 1912, a Hungarian branch of the World Student Christian Federation<sup>50</sup> was established; the influential and largely interdenominational Hungarian Evangelical Christian Mission Association (Magyar Evangéliumi Keresztyén Missziói Szövetség or MEKMSz). The second new foundation was the Bethania movement<sup>51</sup>. Neither organisation was denominationally linked. Also established in 1909 was the strictly Lutheran Mission Association of the Augsburg Confession (Magyarhoni ágostai Hitvallású Evangélikus Misszióegyesület).

During the Twentieth Century, Pietism and Evangelicalism have existed side-by-side within Hungarian Protestantism. The two most

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<sup>48</sup> Founded by Francis E. Clark in 1881.

<sup>49</sup> This was also the title of his best-known book published in 1910.

<sup>50</sup> Founded in Sweden in 1895.

<sup>51</sup> The Hungarian branch of Christian Endeavour.

important developments among Pietists was the Bible League which, between the wars, included about ten per cent of the Reformed and Lutheran clergy. There was a strong emphasis on conversion. The Bible League was firmly anti-charismatic and with a great stress on withdrawal from the world. A movement with a more popular base was a direct result of the Finnish Revival, led in the mid-1920s by the Finnish farmer Paavo Ruotsalainen. The supposed ethnic link between Finns and Hungarians was a factor. More particularly, Ruotsalainen preached sobriety, personal morality and a gospel which constituted the last bulwark in place against the spread of Soviet expansion. In the confused months following the collapse of the Dual Monarchy, Hungarians had had their own (very recent) experience of the Béla Kún Communist government.

The collapse of the Austro-Hungarian Empire in 1918 led to great instability in Hungary. The Trianon Treaty of 1922 reduced the land area of Hungary by two thirds and placed one third of her Hungarian-speaking citizens under Rumanian, Czech, Austrian and Yugoslav governments. Trianon is seen by Hungarians as the country's greatest tragedy. It explains the introspection of Hungarian Protestantism during the inter-war years and the deep identification of both the Reformed and Lutheran Churches with Magyar nationalism.

The initial success of MEKMSz was not maintained. The association split in two. Several of the former members joined Bethania. Members were only accepted after an extensive interview. Each month they had to renew their commitment to Christ. During the 1920s, again despite Trianon, the Bethania movement fostered a major renewal within the Protestant churches. The Lutheran pastor Aladár Gáncs wrote:

"We had monthly meetings together, and a common slogan which united the different believers on praying for one great Hungarian spiritual revival with different Evangelical circles, even with the Methodists and Baptists"<sup>52</sup>.

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<sup>52</sup> Quoted in Kool, Anne-Marie. God moves in a mysterious way, The Hungarian Protestant Foreign Mission Movement. (Zoetermeer: Uitgeverij Boekencentrum, 1994). Pager 588.

Bethania was viewed with some disapproval by the leaders of the Reformed and Lutheran churches. Gáncs himself became a critic of some aspects. In articles in Evangélikusok Lapja, he examined the history of revival in Europe. He detected that "revival (could be) interwoven with the personality cult". Gáncs regarded the Reformation itself and the (then-current) Finnish revival as a better model:

"Whereas the Anglo-Saxon revival often took its starting point from the individual, the others gave priority to the Kingdom of God over conversion. Seek ye first the Kingdom of God...Even within the scope of spiritual things I must give priority to the Kingdom of God...The Kingdom of God does not come by my conversion... A new revival must unfold according to the Finnish, the Wittenberg Revivals or those of the Reformers or Barth".<sup>53</sup>

Hungary's own great awakening finally occurred in early years of the Second World War and, remarkably, during the early years of Communist government. In the 1930s, MEKMSz had been re-formed on a denominational basis. Despite the continuing lack of support from the Reformed Church leadership, there was at last a parish-based concern for foreign mission and including a co-operative venture with the Dutch Reformed Church in Indonesia. During the early part of the war, Hungary, an ally of Hitler, saw a new opportunity to reverse the injustice of Trianon<sup>54</sup>. Equally important, the menacing boundary of Communism had been rolled back by the German army. Hungary was no longer the Easternmost outpost against the infidels. The Reformed Church which had long identified itself with the Magyar nation<sup>55</sup> began to give serious consideration to a bizarre evangelistic mission<sup>56</sup> to the Magyars'

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<sup>53</sup> Quoted in Kool, Anne-Marie. God moves in a Mysterious Way. Page 576/7.

<sup>54</sup> Two small areas were returned to Hungarian control.

<sup>55</sup> Calvinism was often spoken of, in Reformed circles, as "The Magyar Faith".

<sup>56</sup> The Magyars migrated to the Carpathian basin 1930 years previously.

Ugrian cousins in Central Asia. A new seminary was founded and volunteer missionaries were enrolled. After Stalingrad and Kursk, the dream faded.

The Protestant churches did not emerge untainted by the Horthy government's co-operation with Hitler. Hungarian nationalism had led some of the Protestant leaders to support Horthy's anti-semitic legislation<sup>57</sup>. After the war, there a mood of penitence among the Protestant leaders. Hungarian revanchism was finally buried for Stalin was unlikely to redraw the map of Europe to oblige a former Axis-collaborator. The revival, however, continued and flourished. Under the government of Matyás Rakósi, Hungarians had nowhere left to go to but to God. The 1956 Revolution marked the lowest point in almost forty-five years of Communist rule. By 1971, the situation had sufficiently stabilised for the Kádár government to tolerate and even participate in the Catholic millennium celebrations. The tradition of Sunday religious radio broadcasts never completely died<sup>58</sup>. Programmes were aired at 7.30 am<sup>59</sup>. Programmes lasted thirty minutes and had to be pre-recorded. Eighteen programmes each year were reserved for the Roman Catholic Church.

In 1989, the Roman Catholic, Reformed, Lutheran and Unitarian Churches continued to be recognised as legal entities by the Communist government. Small Protestant Churches associated with the Free Church Council<sup>60</sup> were also recognised. Other smaller Protestant communities were not recognised. Even in 1989,

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<sup>57</sup> Including Laszlo Ravasz.

<sup>58</sup> Hungarian Radio was founded in 1925. Religious programmes were included from the beginning. One of the supposed benefits was that for the first time listeners could hear about other denominations and religions. Hungarian Radio Programme Journal. (Budapest: Magyar Rádió, 1926) No 14. Page 16.

<sup>59</sup> On the Petöfi Ado channel.

<sup>60</sup> The Council of Free Churches in Hungary (Magyarorsági Szabadegyházak Tanácsa).



although the consequences of the distinction were increasingly less serious, only churches that were recognised enjoyed the legal right to religious practice<sup>61</sup>.

After the Second World War, the Catholic, Reformed and Lutheran Churches were led by three firm opponents of Communism, Bishops Mindszenty, László Ravasz<sup>62</sup> (Reformed) and Lajos Ordass (Lutheran). In 1948, Albert Bereczky, the spokesman for a policy creative dialogue with Marxism, replaced László Ravasz but, in 1956, Ravasz was re-instated by a Church that was clearer about its differences with Marxism. In 1989, the Presiding Bishop was Karoly Toth. The Hungarian Reformed Church had 6 districts, 29 deaneries and 1500 parishes. The Church had 1,900,000 baptised members of whom 363,334 are on parish electoral rolls

The Hungarian Lutheran Church had a parallel post-war history. Lajos Ordass was imprisoned in 1948 and replaced two years later by Zoltán Káldy. The church's diakonia theology sought dialogue with Marxist-Leninism. Káldy was well-known internationally and was President of the Lutheran World Federation in 1978. The Lutheran Church has 2 districts, 8 deaneries and 324 parishes. It has 350,000 members.

Adventists came to Hungary in the closing years of the last century. The Church is again strong in the East. It has 131 congregations and 5,500 members but 1,500 of these are in congregations opposed to government recognition. In other words,

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<sup>61</sup> According to the statistical surveys of Miklós Tomka, the Hungarian religious population was as follows (percentage of total population): Catholic 73%, Reformed 20%, Lutheran 4%, Jewish 0.4%, Small Churches 0.5%. Tomka found that there had been little change during the Communist period but that the number of unbaptized babies had increased dramatically.

According to the research of the Hungarian Central Statistical Office, 34% practises her religion through the churches (13% regularly, 21% rarely).

<sup>62</sup> The Hungarian Reformed Church is the only Calvinist Church to have bishops.

these members to not belong to the Free Church Council.

The "Congregation of Nazarenes believing in Christ" was founded in the 1930s by the followers of S. Frohlich, the Swiss Nazarene. It has 7,000 members and belongs to the Free Church council and is therefore recognised by the state.

Baptists came to Hungary in 1846. János Rottmeyer had been influenced in Hamburg by the German Baptist J.G. Onken. The Baptists joined with other evangelistic Protestants in Bible distribution. In 1905 one section of the Baptists were recognised. In 1920 a Federation of Hungarian Baptists was formed. This was recognised in 1947. In 1955, the Hungarian Baptist Church was formed. In 1989, the denomination had 22,000 members in 430 congregations.

There are a number of Pentecostal groupings. The largest is the Fellowship of Evangelical Pentecostals with 5,300 worshippers in 155 congregations. Other Pentecostal groups belonging to the Free Church Council are the Free Christian Congregation (600 members) and the Congregation of the Living God (600 members). Unrecognised groups included Faith Christian Fellowship (600 members) and the Congregation of God (3,000 members)<sup>63</sup>. The Methodists arrived in Hungary in 1900 and split in the 1970s. In 1989, the continuing Methodists had 1,900 members and the Community of Evangelical Brethren 900 members.

One of the smallest churches are the Brethren<sup>64</sup>. Lineal descendants of the Plymouth Brethren, there are 2,200 members in 30 churches. The church was founded in Hungary in 1910. Another open Brethren group, the Free Christians<sup>65</sup>, have some 1,000

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<sup>63</sup> Source of statistical information: Keston College, Oxford; World Christianity. Eastern Europe. Ed Philip Walters Eastbourne: Missions Advanced Research and Communications Center, 1988)

<sup>64</sup> The Christian Brethren (Keresztyén Testvégyülekezetek).

<sup>65</sup> Szabad Keresztyének Gyülekezete.

members. Both Brethren groups have a large proportion of academics and medical professionals in their membership.

Despite its small size, the Brethren communities are very important factors in this present research. The second hypothesis (that Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels) is considered in Chapter 12 below and the Hungarian Evangelical case-study (Magyar Evangéliumi Rádió) reveals the strength of this hypothesis. An Evangelical-dedicated channel is shown, by content analysis, to emphasise words which are not characteristic of either the Pietism or the Evangelicalism discussed above. Transworld Radio, working with its Hungarian national partner MERA, now controls a powerful medium wave channel, clearly heard in Hungary. It is contended in Chapter 12 below that the management of this channel is not representative of the various strands of Hungarian Evangelicalism, nor of the Hungarian Protestant churches, but that control is largely in the hands of representatives of the Brethren communities; groups with a total membership of no more than 3,500. It will be contended that there is a content (and management) imbalance, both in the content and in the personnel, that is unrepresentative of the mainstream of Hungarian Evangelicalism; that Evangelicalism as a whole is not well served by its dedicated channel (MERA); and that the ultimate controllers of the channel (Transworld Radio) are largely unaware of the Hungarian programme content.

## Chapter 5.

Points of difference between "Evangelical broadcasters" and "religious broadcasters"; a difference that is illuminated by their respective statements about PSB.

The Evangelical radio programmes which are used as case studies in this research, although they are produced in Britain and Hungary respectively, are each produced in a close institutional alliance with American Evangelical institutions. The "On-Line" programme is produced by HCJB-UK and transmitted by HCJB in Quito. All HCJB broadcasting is co-ordinated from the international headquarters in Colorado Springs. MERA, since 1990, the Hungarian national partner of Transworld Radio, has a minority Transworld Radio representation on its board of management. Transworld Radio continues to act as a parent body, concerning itself with radio training<sup>1</sup> but, where possible, preferring to act under the MERA name. The MERA transmission from the Monte Carlo and Tirana transmitters, are the total responsibility of Transworld Radio. The transmission service is provided free of charge to MERA. Therefore, both programme series that constitute the present case studies in European Evangelical radio (MERA and HCJB "On-Line"), owe their existence to two American radio missionaries, Clarence Jones and Paul Freed<sup>2</sup>.

Throughout the period of this research (1989-1993), Evangelical radio could not be broadcast from within either Hungary or Britain. However, in both countries, during this short period, there was a marked shift away from the total exclusion of Evangelical broadcasting. Hungary's new freedoms allowed Transworld Radio/MERA to open a Budapest office. In Britain, the hostility between Evangelical and religious broadcasters which

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<sup>1</sup> The Dömos Conference in 1993 was the first initiative in radio training.

<sup>2</sup> The founders of HCJB and Transworld Radio respectively.

was so marked at the First Cranfield Conference and which fuelled the some of the public debate about the 1990 broadcasting act, had waned. In November 1994, an informal forum of British religious broadcasters<sup>3</sup> prefaced its strategy statement as follows:

"The perennial topic of whether we were interested in religious or Christian broadcasting was discussed, but put to one side in favour of an acknowledgment that broadcasting could serve a number of functions."<sup>4</sup>

In 1989, Transworld Radio's Hungarian service was transmitted on short wave from the Western side of an Iron Curtain. By 1993, the Transworld/MERA programmes were being transmitted on Eastern Europe's most powerful medium wave transmitter, Tirana. It is demonstrated in Chapter 9 (below) that Hungarians had for twenty-five years been tardy in adapting to FM radio. The transfer of MERA programmes to an immensely powerful and neighbouring medium wave transmitter enabled Evangelical radio (using production studios within Hungary) to be received by a large majority of the population.<sup>5</sup>

In 1993, in Britain, Evangelicals were on the verge of entering mainstream broadcasting. A declared Christian group had been awarded a licence for a community radio service<sup>6</sup>. London Christian Radio, although it had been unsuccessful in the 1993

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<sup>3</sup> Convened by the Churches Media Trust and the Churches Association for Christians in Local Broadcasting on 21/22 November 1994 on Christian Strategies for Broadcasting.

<sup>4</sup> These were listed as follows: 1) Support for and the nurturing of the faith of existing or core believers. 2) Fertilising the faith of irregular Christians. 3) Providing insights on religious or Christian themes/topics to those who have no faith.

<sup>5</sup> During this period, there was one medium wave radio set for every two Hungarians. Source: ELTE.

<sup>6</sup> WYE FM was awarded the licence for the High Wycombe area. The founding directors were declared Christians and the patron was the late Roy Castle. In its pre-launch publicity, the station did not espouse Christian radio in any sense. The emphasis was on community radio.



round of applications, was resolved to try again in 1994<sup>7</sup>. London Christian Radio tried hard to present a broad-based, ecumenical application to the Radio Authority. Speaking to the all-party media group at Westminster in 1994, Peter Meadows<sup>8</sup> said:

"While we have welcomed participation from all who share a commitment to the historic creeds of the Church, there are a few for whom this would be an uncomfortable, and even an impossible, journey. At one extreme are the flat-earth Fundamentalists - those who believe that when the Bible speaks of the four corners of the earth, there really are sharp corners out there somewhere. While, at the other end of the spectrum, are those who pray to whom it may concern. Yet between these extremes are a multitude, of all denominations and streams of churchmanship, who are welcoming this new opportunity."<sup>9</sup>

London Christian Radio had among its patrons, the Bishops of London and Southwark and the Cardinal Archbishop of Westminster. Despite its ecumenical appearance, London Christian is controlled by Evangelicals. The origins were Evangelical. Peter Meadows was formerly Communications Adviser to the Evangelical Alliance. The early strategy meetings for the new station took place in the Evangelical Alliance office in London. More importantly, the core of the institution is a board of trustees, the great majority of whom are declared Evangelicals.

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<sup>7</sup> Peter Meadows disappointment was tempered by his declared confidence in the Radio Authority. Speaking to the All Party Media Group he said: "Despite the new opportunity offered by the Broadcasting Authority, some may question whether a licence for Christian programming will ever be awarded. Indeed, a claim has been voiced recently, which suggests that the Radio Authority may be biased against Christian applications for local radio licences. My experience - and that of my colleagues - does nothing to support such a claim. Indeed, we have been impressed by the thorough professionalism and even-handedness of the Authority staff. Meanwhile, the fact that the Authority have already granted a licence to a self-confessed Christian group for general community programming should settle the issue."

<sup>8</sup> Chief Executive of London Christian Radio.

<sup>9</sup> The Future of Independent Christian Broadcasting.  
An address to the All Party media group by Peter Meadows,  
Chief Executive of London Christian Radio. Tuesday 22 February  
1994

By the end of this period (1989-1993) both British and Hungarian Evangelical broadcasting could claim to be moving towards an equality with mainstream religious broadcasting. However, this claim could be justified by the facts that Transworld Radio/MERA could now be heard on medium wave and that the locus of radio production was sited in the nation's capital. The British claim had a greater validity. In a very short period (spanned by the parameters of this research), Christian broadcasting had become a legal possibility within the framework of the newly re-regulated commercial radio sector. More significant still, in the period between the first and third Cranfield conferences, the gulf between religious and Evangelical broadcasters had begun to be bridged.

The explanation must be sought not simply in the new provisions of the 1990 Broadcasting Act but in a changing perception by Evangelical and religious broadcasters of the concept of public service broadcasting. It is significant that HCJB's "On-Line" series (which is considered below as the British Evangelical case study) self-consciously adopted a public-service sound. It's declared "low-key" and "Christian" content (see Chapter 9 below) amounted to a twenty percent proportion of the total content. London Christian Radio, which of course had no programmes during this period, nevertheless announced itself as "a friend to London", providing weather reports, travel news and help with personal problems<sup>10</sup> as well as assisting the church in its

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<sup>10</sup> Peter Meadows also told the All-Party group that: "The (second) model is that of servanthood - and it is the one at the heart of the current initiative by London Christian Radio. The goal is to see radio become a means to facilitate those aspects of the Church's calling, mission and role that can legitimately be fulfilled by the means of a radio service.

"For example, throughout history, the Church has expressed practical care for the community. Now this would be possible through the medium of radio. Thus, the station would provide - on air and off air - advice, help and counselling.

"Pursuit of the Church's agenda by means of radio would also mean programming designed to nurture spiritual life - providing the

mission.

At the beginning of this period many Evangelicals had (wrongly) believed that their American counterparts enjoy untrammelled access to radio and television while British and Germans<sup>11</sup> had been held captive by something which - in Protestant Northern Europe - is sometimes called (after the British manner) Public Service Broadcasting. To those who believe in it, it has a noble ring but not every non-Evangelical does believe in it. "Broadcasting in Europe", says Archbishop John P. Foley, President of the Pontifical Council for Social Communications: "In the North, West and at last the East - was controlled by the state but over the last ten years that has been broken down for libertarian reasons, economic and commercial reasons and technical reasons.....Broadcasting is both larger and smaller....Now that we know what we have partly lost, we redefine the state-monopoly as the public service."

However, during the late 1980s<sup>12</sup> there were significant changes in Evangelical attitude to public service broadcasting. In the United States, the Televangelist scandals have brought about a new self-criticism among Evangelicals and an acknowledgment of the virtues of broadcast and financial discipline, if not broadcast regulation. It became clear in the United States that an inexorable increase in the number of generic broadcast channels means that broadcasting ministries need to become bigger and bigger in order to survive. From the other side of the divide, in Britain, BBC religious broadcasting (especially under

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very best in worship, Bible teaching and meditation. It would also involve bringing Christian values to bear on matters of current debate and concern. Here the London Christian Radio model will again add significantly to present broadcasting choice."

<sup>11</sup> But not the Dutch whose Evangelical station Evangelische Omroep is an established participant in Dutch radio and television.

<sup>12</sup> This is made clear by the present writer in general thrust of The Future of Christian Broadcasting in Europe.

its two most recent chief executives<sup>13</sup>) made conscious efforts to accommodate Evangelical styles of worship and preaching.

Evangelical broadcasting can only be understood against the wide background of religious broadcasting as a whole. However (especially in this period 1989-1993) there were no fixed positions. Both Evangelical and religious broadcasting were changing rapidly and so the process of comparison (without which definition and therefore understanding) is not possible must take account of a fluid and ever-changing situation.

During the period in question (1989-1993) in both Hungary and Britain, there was a noticeable movement towards non-PSB religious broadcasting. In other words it was no longer possible to make the old and inevitable linkage between religious broadcasting and PSB. Religious broadcasters were adopting some of the programme formats and financial bases of the Evangelicals. The process began in the United States. Two prominent examples exist in cable television. The Vision Channel (Toronto) and the VISN<sup>14</sup> Inter-Faith Network (based in New York) offer a broad "faith and values" approach to religious television. Vision sells airtime on a commercial basis to a range of faith groups. VISN is owned by a charitable foundation and broadcasts Christian, Jewish and Mormon programmes<sup>15</sup>. VISN seeks to meet the demand for non-Evangelical religious programming<sup>16</sup>. According to Rabbi Joshua Hammerman of Temple Beth El, Stamford, Connecticut:

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<sup>13</sup> David Winter, himself an Evangelical, and Ernest Rea.

<sup>14</sup> Owned by the National Interfaith Cable Coalition, Inc of 74 Trinity Place, New York, one of the offices of Trinity Church, Manhattan.

<sup>15</sup> The Chairman of the charitable foundation is Dr. Dan Matthews, Rector of Trinity Church.

<sup>16</sup> VISN's 1990 (second quarter) programme schedule included Bamber Gascoigne's "The Christians", "Easter Mass from the Vatican", "The Animated Haggadah" and "Hell's Bells" and "The Sullivans"

"VISN carries programming produced by more than twenty faith groups, and there is no on-air solicitation of funds and no proselytising"<sup>17</sup>. VISN is ecumenical and inter-faith. It has an advertising logo: "Celebrating the Life of Faith". VISN is a reaction against the Electronic Church<sup>18</sup> and promotes "traditional values".

This was made explicit by market research undertaken on behalf of the Catholic Producers for VISN.<sup>19</sup> In 1989, the Catholic producers published market research findings<sup>20</sup> one of which indicated that:

"Programming which focuses on traditional values generates much more interest than does religious programming..... 'Traditional value' programming avoids many of the negative connotations associated with religious programming"<sup>21</sup>.

This underlines the dynamic philosophy of VISN which is to intervene in a much-fragmented market of generic broadcasting channels and appeal to a particular "traditional values" market niche. This approach, however, is still not PSB, even though the VISN programme output sometimes overlaps with that of the BBC and even though VISN does not buy airtime. The channel tries to build up local Christian demand around individual cable stations<sup>22</sup> But VISN (although it is widely admired as an idea and a model by some British religious broadcasting administrators) broadcasting is still not PSB. Indeed, the philosophy of VISN is little

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<sup>17</sup> VISN Programme Guide. (New York: National Interfaith Cable Coalition, Volume 2, Number 4)

<sup>18</sup> The early stages in the development of VISN (in the years 1983 and 1984) are described in Elvy, Peter. Buying Time: The Foundations of the Electronic Church (London: McCrimmon Publishing, 1985).

<sup>19</sup> Catholic VISN Producers.

<sup>20</sup> By ASI Market Research Inc.

<sup>21</sup> Viewer Awareness Study, conducted for Catholic VISN Producers. (New York: ASI Market Research Inc., 1989)

<sup>22</sup> "Let your local cable manager know how much you like VISN. Bake the cable staff an apple pie....." VISN Program Guide (New York: National Interfaith Cable Coalition: Volume 2, Number 4).



different from that of the Televangelists. VISN represents an attempt to regain the lost central ground of broadcasting; to satisfy an audience need.

It is sometimes a surprise to British religious broadcasters to learn that non-PSB religious broadcasting exists throughout Europe<sup>23</sup>. Similar initiatives to Vision and VISN have been proposed in Europe. Richard Schoonhoven, former director of KRO, Netherlands, made a firm proposal to a European Catholic Bishops' Colloquium on the Media<sup>24</sup> for a Europe-wide, ecumenical satellite-delivered religious television channel. Meeting in 1989, the European Ecumenical Satellite Committee<sup>25</sup> began to examine the options for religious broadcasting by satellite but the project faltered. "Operation Big Foot" was the working title for a proposed (Christian) religious channel, to be uplinked from Europe by Middle East Media<sup>26</sup> and covering North Africa, the Middle East and also Europe. In "A Blueprint for Britain", his chapter in Opportunities and Limitations in Religious Broadcasting, Eric Shegog<sup>27</sup>, as he puts it, "flies a kite":

"Let us suppose each paid-up member of the Christian Church was willing to subscribe a minimum of £10 per year to support a national channel. ....One of the important sets of questions which needs to be asked is what kind of programming would be provided and why? On the one hand a national cable channel could legitimately be used to meet the needs of the religious communities. But on the other hand many would be keen to use such a channel to touch those outside communities of faith. There is also the wish among some Christians for a television service which above all provides wholesome fare without the level of violence, sex and bad language which some feel is present on the

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<sup>23</sup> The Catholic radio networks Renascenca (Portugal) and Popular (Spain) are discussed in The Future of Christian Broadcasting in Europe.

<sup>24</sup> Held in Fatima in May 1990 and attended by the present writer.

<sup>25</sup> Of which the present writer was a member. The Chairman, representing WACC Europe was Hans-Wolfgang Hessler.

<sup>26</sup> Based in Cyprus.

<sup>27</sup> Director of the Communications Unit of the General Synod of the Church of England.

mainstream channels.... In fact, on pragmatic grounds, it would be necessary to provide a service which offers a range of programming and to deliver a broad audience attractive to sponsors and advertising revenue."<sup>28</sup>

Eric Shegog, and Richard Schoonhoven before him, make cases for a broadly-based religious broadcasting<sup>29</sup> which, by implication, would address the problem of under-representation created by the diminishment of PSB religious broadcasting. The Shegog proposal would allow for a degree of proselytisation. Both the Schoonhoven and the Shegog proposals are proposals for a PSB-replacement. There are many and various definitions of PSB. It became clear in the pre-Cranfield interviews<sup>30</sup> that PSB is not a universal concept. For instance Dutch broadcasting is built on a rather different understanding of the public interest<sup>31</sup>.

Public Service Broadcasting is essentially a British, or at least English-language concept, founded on John Reith's management of the BBC and reinforced by the pre-eminence of the BBC in wartime Europe. One of the fundamentals of British PSB is that it has "a special relationship to nation or community"<sup>32</sup>. Therefore broadcasting by the churches on a church-controlled channel could never be PSB for the increasingly pluralistic nation and community is always bigger than the church. This is in fact underlined by the Evangelicals' occasional claim to be producing

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<sup>28</sup> Shegog, Eric in "Opportunities and Limitations in Religious Broadcasting". (Edinburgh: C.T.P.I., 1991) Page 88

<sup>29</sup> He made a similar appeal in his keynote speech to the second Cranfield Conference in 1991.

<sup>30</sup> Interviews with the broadcasters of Britain and Northern Ireland as well as Portugal, Spain, Italy, Switzerland, France, Belgium, the Netherlands, Denmark, Norway, Sweden, Finland, Germany, Poland, Hungary, Czechoslovakia, Slovenia and Russia.

<sup>31</sup> Dutch broadcasting, unique in the world, is built on seven broadcasting associations. Their relative strength and airtime is determined by the number of their registered supporters.

<sup>32</sup> See below.

"PSB-type" broadcasting. By this is meant "public interest" or "values" programming.

British Evangelicals have never rejected PSB as such. Just as the American Evangelicals have their darkest hour, the decimation of so many radio stations in the late 1920s<sup>33</sup>, so British Evangelicals look back to a day when public service broadcasting was Christian broadcasting.

Peter Meadows made this point with great clarity in his submission to the All Party Media Group in the House of Lords in February 1994:

"Lord Reith believed that the aims of religious broadcasting should be "to make Britain a more Christian country". In October 1948, (CRAC) the Central Religious Advisory Council of the BBC received a report from the then Head of Religious Broadcasting, the Rev Francis House, detailing four ways in which this goal was to be fulfilled. Religious broadcasts were -

1. To maintain standards of truth, justice and honesty in private and public life.
2. To explain what the Christian faith is, to remove misunderstanding of it, and to demonstrate its relevance today.
3. To lead non church-goers to see that any really Christian commitment involves active membership of an 'actual church congregation, while at the same time giving church-goers a wider vision of what church membership involves.
4. To provide opportunities for that challenge to personal faith in Jesus Christ as Saviour and Lord which is the heart of conversion.

"However, by 1975 - when CRAC came to make their submission to the Annan Committee in respect of the future of broadcasting - change had come. CRAC proposed that the objectives for religious broadcasting should be -

1. To seek to reflect the worship, thought and actions of the principal religious traditions represented in Britain, recognising that these traditions are mainly, though not exclusively, Christian.
2. To seek to present to viewers and listeners those beliefs, ideas, issues and experiences in the contemporary world which are related to a religious

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<sup>33</sup> Stations which failed to meet the FRC's tighter technical controls.

interpretation of life.

3. To seek also to meet the religious interests, concerns and needs of those on the fringe of, or outside, the organised life of the churches.

"We must resist any desire to re-kindle the debate as to whether this change was right or wrong. In truth, in the face of advancing secularism, such a shift was probably inevitable. However, we cannot avoid the result - which left the Christian Church largely excluded from using the electronic mass media as a means of doing its business. Of course, there were still Christian programmes and very good they were - and are - too. But, they tend to reflect rather than proclaim; to consider rather than commend; to analyse faith rather than to nurture it."

In his article "Broadcasting's Big Lie"<sup>34</sup>, William F. Fore makes a defence of PSB, as it is still widely understood in Britain just as it was once understood in the United States:

"The basic question is whether a station owner should continue to be required to act as trustee of the public and to put the public interest - the total public - before economic considerations, or whether the station owner should become the only person who gets to exercise his or her freedom of speech on the air. Shall we allow broadcasters no longer to be trustees but to be the gatekeepers of our communications flow?"<sup>35</sup>.

The special relationship with the nation or community is one of a number of characteristics of PSB which is described in the Broadcasting Research Unit's The Public Service Idea in British Broadcasting. Main Principles.<sup>36</sup> These include:

1. Geographic universality.
2. Universality of Appeal.
3. Concern for Minorities.
4. Special relationship with nation/community.
5. Distance from vested interests.
6. Universality of payment.
7. Competition in programming rather than competition for numbers.

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<sup>34</sup> In "Christianity and Crisis" (see above).

<sup>35</sup> Page 359.

<sup>36</sup> In Opportunities and Limitations in Religious Broadcasting, page 37, Bill Thatcher, Executive Director of the (Evangelical) International Christian Media Commission, disputes this definition.

8. Guidelines should liberate broadcasters.<sup>37</sup>

In Broadcasting in America: A Survey of Electronic Media<sup>38</sup>, Sydney Head gives an American definition of PSB<sup>39</sup>:

1. A public corporation which is insulated from either commercial or political pressures. Financial independence ensured through receiver licence fees which provides a secure revenue source.
2. Rural dwellers as well as their more easily-reached urban counterparts are accorded broadcast service, as are the minorities in the population.
3. Programme producers are given artistic and creative freedom within broad boundaries.
4. Programming represents a variety of formats. It also seeks to attain political balance.

Head is wrong to insist on the receiver licence system as one of the defining marks of PSB<sup>40</sup> but in other respects he is right. PSB is characterised, not simply by programme origin or content but (in the terms of the Broadcasting Research Unit) by a management whose gatekeeping is founded in "special relationship with nation or community", a relationship which must be at a deeper level than technological regulation or the allocation of frequencies.

During this period both Hungary and Britain have seen religious broadcasting initiatives which, if implemented, would stretch

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<sup>37</sup> The Public Service Idea in British Broadcasting. Main Principles. (London: Broadcasting Research Unit, 1985)

<sup>38</sup> Head, Sydney W. Broadcasting in America: A Survey of Electronic Media. (Boston: Houghton Mifflin, 1990) pp. 419-420.

<sup>39</sup> Summarised by David Clark in Opportunities and Limitations in Religious Broadcasting. Page 110.

<sup>40</sup> British independent broadcasting developed two ways of funding PSB through advertising revenue: income derived directly from advertising and a levy on other channels to support Channel 4.



Sydney Head's definition of classic PSB. Under the terms of the 1990 Broadcasting Act, British local<sup>41</sup> radio stations can be owned and operated by avowedly Christian groups. London Christian Radio, finally awarded a license in October 1994, is wholly-owned by a charitable trust the majority of whom are Evangelicals. Nevertheless London Christian Radio has adopted a broad programme format and hopes for the backing of all Trinitarian Christian churches. London Christian Radio<sup>42</sup>, at least according to its chief spokesman, will seek to serve the local churches of London. It will extend the choice of the London radio listener and will be a constituent part of British public service broadcasting.

A parallel Hungarian proposal for a post-PSB religious broadcasting service is well described by Dr. Laszlo Lukacs in his (third) chapter in "Opportunities and Limitations in Religious Broadcasting"<sup>43</sup> Lukacs is the Director of the Media Centre for the Hungarian Catholic Bishops' Conference and, as Communications Director for Hungary's biggest church and in the absence of a comprehensive legal framework for the media, has played a decisive role in framing ecumenical broadcasting arrangements.

Like London Christian Radio, Radio Pax does not yet exist. It is an idea and, in a country where ecumenical relations have been bad, its value to the participating groups may be first and foremost as an idea; as an ecumenical talking point. Nevertheless, Dr. Lukacs describes Radio Pax as:

"A unique and courageous initiative or adventure (which) deserves to be mentioned. Some enthusiastic Christian experts decided to found a religious broadcasting station on a commercial basis. The Roman Catholic, the Reformed and the Lutheran churches agreed and also the Jewish Community joined in the enterprise. Its name

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<sup>41</sup> But not a national service.

<sup>42</sup> The present writer was a member of the programme planning committee of LCR 1993-4.

<sup>43</sup> Lukacs, Laszlo. "From Buzz to Satellites", Chapter 3 in Elvy, Peter (Ed.). Opportunities and Limitations in Religious Broadcasting. (Edinburgh: C.T.P.I., 1991) Page 30.

is Radio Pax. The aim is to transmit religious programmes with a great deal of music and features about art and literature. The only barrier to be overcome is the frequency moratorium. There is some hope for a solution in the course of the year. If they obtain a frequency, Radio Pax will call to all listeners, believers and non-believers, with the message of the Lord's revelation and will be a showplace for Jewish-Christian culture."

By the end of the period (1993) it was clear, both in Britain and Hungary that a new category of religious broadcasting was sometimes envisaged by Liberals (Eric Shegog), by Evangelicals (Peter Meadows) and by Catholics (Laszlo Lukacs and Richard Schoonhoven). This category could be called post-PSB religious broadcasting. In time such a category may provide a meeting ground for Evangelicals and non-Evangelicals. It is equally clear that at the beginning of this period in Britain, there was intense hostility between the Reflectors and the Proclaimers. This was clear enough at the first Cranfield conference but much more clear in the intense and polemical parliamentary lobbying that preceded the 1990 Broadcasting Act. Looking back at Cranfield-1 from Cranfield-3, Ernest Rea remembered "more heat than light".

The sudden truce between "Reflectors" and "Proclaimers" and the establishment of a new middle ground for religious broadcasting is important to this research but the fact remains that during this period (1989-1993), all religious broadcasting transmitted from within both Hungary and Britain has been PSB religious broadcasting. This claim is made despite the fact that Hungarian PSB was not (and still is not) established within a codified legal framework. During this difficult period, Hungarian PSB was determined by public demand, by a watchful press, by the moral authority of the directors of the television and radio services and by broadcasting directives which nevertheless lacked the force of law.

Hungarian broadcasting's statutory basis, in the post-Communist

era, has rested on the "unconstitutional"<sup>44</sup> 1974 Council of Ministers' Decree 1047/1974 Section Six which could certainly not be described as PSB. Nevertheless, the clearly stated intention of all political parties who contested the 1990 election was the urgent task of framing a new media law. The fact that this has not been achieved means that Hungarian PSB has had to rest on temporary, ad hoc and unconstitutional bases. Since the 1990 election, the aspiration to PSB has been quite clear. What is taken to be British PSB is often preferred. In 1990, the current code of practice for BBC programme producers was translated into Hungarian and applied by executive order.

In Chapter 10 (below) the presumed tension between Evangelical and PSB religious broadcasts will be tested empirically. The "Proclaimers" and the "Reflectors" did not compete with each other from fixed points during these five years. Indeed, throughout the history of religious broadcasting, there has been a dynamic and ever-moving relationship between the two camps.

It was suggested at the beginning of this chapter that Evangelical broadcasting is best defined in contrast to religious broadcasting and it has been demonstrated that by the end of this period (1993) this task was becoming increasingly difficult. The boundary between religious and Evangelical broadcasting was becoming blurred. Nevertheless, although the future will be different, religious broadcasting from within Britain and Hungary during this period (1989-1993) was PSB.

The British Evangelical understanding is that within PSB there ought, by right, to be room for Christian proclamation; the understanding that, if only PSB had kept the faith of John Reith, there would be less need for Evangelical broadcasting. Gareth Littler put the matter very clearly in the News Bulletin of the

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<sup>44</sup> See below.

National Council for Standards in Society<sup>45</sup>:

"Lord Reith was a proclaimer, believing that our religious broadcasts should aim to encourage Biblical principles, beliefs and morals for the audience. Modern-day proclaimers like me believe in building narrative and music programmes around basic principles like the ten commandments to re-introduce concepts that many in our generation want to hear for the first time".

During this period (1989-1993) one group of British Evangelicals<sup>46</sup> held resolutely to belief that the Christian gospel is a communicable radio message, a message which contains these "basic principles". Other Evangelicals, particularly those gathered round the London Christian Radio initiative<sup>47</sup> claimed to have devised a model which, while holding firmly to a Christian worldview, also expressed the ideas of Church-as-servant and "a friend to London"<sup>48</sup>. In 1990, the Hungarian pastor Tamas Fabiny made the kind of criticism that London Christian Radio purports to understand and sympathise with<sup>49</sup>:

"We could be Evangelical. Perhaps we don't want to do that. Some have tried to broadcast in that way but, after one year, we see that the effects are not good. After one year, we see that kind of thing attracts hardly any new people. The whole method is completely alien. Many Hungarians were shocked."

By 1993, there had been a meeting of minds between many Evangelicals and religious broadcasters. The realities of audience-led radio forced Evangelicals to present a public-interest radio service. Non-Evangelicals, with PSB channels contracting around them, talked of new, privately-funded initiatives that, five years before would have been considered

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<sup>45</sup> News Bulletin. A news bulletin for the National Council for Christian Standards in Society (London: NCSS, Winter 1990). Page 1.

<sup>46</sup> Particularly the Christian Broadcasting Council.

<sup>47</sup> In March 1995 this was re-named Premier.

<sup>48</sup> A much-used slogan on LCR letterheadings.

<sup>49</sup> In an interview in Budapest with the present writer on 11 September 1990. Tamas Fabiny was a member of the unofficial ad-hoc religious advisory team of Magyar TV.

Evangelical (at least in structure).

The second hypothesis of this research project is as follows: Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels. This second hypothesis is tested in Chapter Twelve (below) in the light of the content analysis set out in Chapter Ten (below). The changing boundary between Evangelical and religious broadcasting in period 1989-1993 suggests that Evangelicals and non-Evangelicals were themselves preoccupied with the same questions set out in Chapter Two (above): Firstly, is it some process of reification that has allowed the notion of Evangelical broadcasting to be so richly cherished by Evangelicals? Secondly, if Evangelical broadcasting is built on something more substantial than Evangelicals' own hopes and assumptions, can this special category of broadcasting be defined by its content? Thirdly, if Evangelical broadcasting cannot be so defined, is it nevertheless assumed to exist by virtue of the religious credentials of those who exercise control over it? Fourthly, if Evangelical broadcasting is based on more than hope or aspiration, in what ways does it differ in Britain and in Hungary and what are the implications of these differences?



## Chapter 6.

## Evangelical broadcasting structures.

1. American beginnings
2. Transatlantic linkages and differences
3. European coalitions

While taking into account the religious radio-broadcasting of Britain and Hungary and also the effects of the broadcasting process on the Evangelical message, the task of this present research is, to examine Evangelical hopes and understandings of "Evangelical Broadcasting".

Underlying this stated task is an acceptance of the possibility that Evangelical broadcasting may amount to no more than these hopes and understandings. On the other hand, Evangelical broadcasting may contain distinctive elements (broadcasting formats, theological words, theological convictions, social perceptions and many other categories). The aim of this research project is to quantify some of these distinctives. Having made reasonable assumptions about one content-category (a number of specified theological words), these assumptions are tested by content analysis (Chapter 10 below).

It follows that, at this present stage of this research-record (with the findings of the content analysis set out in a later chapter), it might seem to be in a sense improper to make too free a use of the term "Evangelical broadcasting", for the purpose of the research project is to establish (or otherwise) the validity of that very term.<sup>1</sup> However, this argument can be pressed too far. Whatever may be said later about the content of their broadcasts, self-labelled Evangelical broadcasters abound. The terms Evangelical/Christian/Gospel broadcasting are widely

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<sup>1</sup> At least by the quantitative indicators provided by word-frequency measurement.

used. The practitioners and supporters are gathered in a wide range of broadcasting organisations and structures. The task of this chapter is not to allow a provisional validity to the notion that Evangelical hopes and understandings concerning their broadcasting are justified. The immediate task is to consider (without regard for programme content) the history and present inter-relation of the Evangelical broadcasting institutions.

This consideration must begin in the United States for this is where Evangelical broadcasting began and remains the primary source for its energy worldwide. There is a second reason. European Evangelicalism cannot, in the Twentieth century, be considered in isolation. Evangelicalism has been, since the Eighteenth century at least, rooted in the English-speaking world and most of Europe's Evangelicals (whether English-speaking or not) are now defined by their historic and present linkages with this transatlantic English-speaking religious phenomenon<sup>2</sup>.

Indeed, the term "European Evangelical" is a term with little meaning. It is possible to speak of an Australian Evangelicalism<sup>3</sup> and also to describe a number of English Evangelicalisms<sup>4</sup>. The analysis of the interrelation of the many component strands of American Evangelicalism has filled many volumes. But, despite the fact that the Reformation was an entirely European event and that Pietism, Puritanism and Evangelicalism are terms which, each in its turn, gained meaning in a European context, the search for the separate and special characteristics of a European Evangelicalism is now fruitless. Although European Evangelicals exist in large and growing numbers, they are now defined by characteristics which are not specific to Europe.

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<sup>2</sup> See the definition of English-speaking Evangelicalism provided by Mark Noll in Chapter 1 above.

<sup>3</sup> And indeed a Sydney Evangelicalism.

<sup>4</sup> Three strands of English Evangelicalism in the 1990s are represented by the Evangelical Alliance, by the Anglican Reform movement and by the Protestant tradition of a publication such as the English Churchman newspaper.

# 1. American beginnings.

At the end of the Second World War North American Evangelicalism began to advance in numbers and influence. The inter-war years had been a period of cultural and intellectual confinement. Evangelicalism (often described wrongly by its American opponents as Fundamentalism) had been an American regional faith, largely confined to a Southern Bible Belt and widely-perceived to have turned its back on both scientific inquiry and the search for solutions to social problems<sup>5</sup>.

Needless to say, Evangelical broadcasting began with radio<sup>6</sup> and began in the United States<sup>7</sup>. These beginnings and subsequent developments are described by the present writer in Buying Time; The Foundations of the Electronic Church. In the pre-Depression United States, broadcasting was, from the start, thoroughly commercial and built on a broadly-similar legal basis to that of the American press.<sup>8</sup> The immensity of the country and the

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<sup>5</sup> One of the main contributions of the Lausanne Movement has been to re-awaken Evangelical social concerns which in the Eighteenth century were so strong.

<sup>6</sup> This research project is concerned with Evangelical radio, rather than television. The Graham phenomenon serves to indicate the essentially secondary nature of radio, and indeed print media too (in their relation to television).

<sup>7</sup> Broadcasting in Britain and in the United States had similar beginnings. In both cases a company, the Marconi Company in Chelmsford, Essex, and Westinghouse in Pittsburg, manufactured wireless sets. It is often said that broadcasting began because of the need of manufacturers to service their product.

<sup>8</sup> The differences between the legal bases of British and American broadcasting need to be explored. Liebling's maxim that "the freedom of the press is guaranteed only to those who own one" does not apply to religious broadcasting in either the U.S. or Britain. Nevertheless, the constitutional relationship of media freedom to freedom of speech is clearer. Under the First Amendment, freedom of speech and freedom of the press are inter-linked. Evangelicals in Britain make frequent appeals to natural justice, the U.N. Declaration of Human Rights and, perhaps unknowingly, to American media law. "Why", they seem to ask, "are broadcasters required to show due impartiality? This would be a monstrous imposition on editors." The classic justification for impartiality and balance has been that the airwaves are a scarce

technical impossibility of broadcasting coast-to-coast meant that broadcasting was, from the beginning, local or regional,<sup>9</sup> and providing a variety of broadcasting-niches to Evangelicals<sup>10</sup>.

Evangelicals had been among the first to broadcast in the United States and a few stations<sup>11</sup> have broadcast continuously from the early 1920s until the present-day. Nevertheless it is a widely-taught Evangelical belief that it was during the 1940s and 1950s (rather than during the decimation of stations in the late 1920s), that Evangelical broadcasting had to fight for its life. This is frequently-stated conviction of National Religious Broadcasters:

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resource. As the number of channels increase, the "scarcity" argument becomes less convincing.

<sup>9</sup> In Britain, on the other hand, deeply in debt after four-and-a-half years of war and with a necessarily centralised and interventionist philosophy of post-Great War governments, broadcasting was almost immediately perceived as too important to leave to free enterprise. A public monopoly was erected, but without a pre-existing philosophy and (in sharp distinction to the American situation) owing nothing to the way in which the British free enterprise press had so far operated.

<sup>10</sup> Broadcasting in the United States soon became chaotic. There were no technical standards. Stations competed on the very same wave length. Dr. Ben Armstrong, former Executive Director of National Religious Broadcasters, speaks of stations:-

"Competing for the airwaves all across the frequency band, drowning one another in a bedlam of squeaks, whistles, and disjointed words".

Congress had to act to put a stop to the chaos and the Federal Radio Commission (FRC) was created in 1927 and, within months, promulgated standards requiring broadcast schedules, frequency and channel discipline and the use of power modulation equipment. The FRC also issued a new standard on licensing based on "public interest, convenience and necessity." However it was the technical requirements which had a devastating effect on the number of Evangelical stations. In 1928 there were sixty stations. By 1933 this number had halved.

<sup>11</sup> Twelve.



"Ever since the gospel was first proclaimed<sup>12</sup> over radio, on January 2, 1921, on Pittsburg's pioneer station KDKA, Evangelical program producers have had to struggle for the right to be heard. Although most of the early religious radio programs were paid-time Evangelical broadcasts, a move was made by the Federal Council of Churches (now the National Council of Churches) and the giant networks to refuse payment in favor of granting sustaining - or free - time for all religious programs.

"In 1943 the National Association of Evangelicals formed a committee to fight for the right of churches and parachurch groups to continue to buy air time. This was the birth of National Religious Broadcasters."<sup>13</sup>

Looking back<sup>14</sup>, American Evangelicals speak disparagingly of the cosy programming arrangement between, on one hand, the big three networks and, on the other, an unlikely coalition of Liberal Protestants, Catholics and New York Jewry. This was what Dr. Ben Armstrong<sup>15</sup> calls the "sweetheart deal", an intrinsically unfair arrangement (to Armstrong) which gave the Mainline churches four decades of media domination and free airtime<sup>16</sup>. It is the

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<sup>12</sup> It is doubtful whether all NRB members would regard Anglican Evensong (for that indeed was what was broadcast on January 2, 1921) as the proclamation of the gospel.

<sup>13</sup> The Directory of Religious Broadcasting 1985, Ed. Armstrong, Ben. (Morristown, New Jersey: National Religious Broadcaster, 1985). Page 24.

<sup>14</sup> Armstrong identifies three groups of enemies. The first were national advertisers who coveted the prime-time sold to preaching stars such as Charles E. Fuller and Walter A. Maier. The second group of enemies was the Federal Council of Churches, a group (according to Armstrong) dominated by those "with a more liberal attitudes toward Scripture, the deity of Jesus, salvation and evangelism". The third group were an "increasingly vocal band of atheists and secular humanists".

<sup>15</sup> See Chapter 1 (above).

<sup>16</sup> The "liberation" of American evangelical broadcasters began under the Nixon presidency. A process of government deregulation transformed religious broadcasting. Firstly and most importantly, the FCC decreed that, while a commitment to provide religious programming would still be a requirement in broadcast-licence applications, these religious programmes would no longer be required to be in company-provided free airtime ("sustaining time"). In other words, companies could now accept payment for



unfairness of this "sweetheart deal" which resonates with European Evangelicals and their own (different) experience of broadcasting monopolies.

European Evangelicals looked longingly upon the results of American deregulation which began under President Nixon; the freedom to broadcast the gospel on a wide choice of channels. Without inquiring too deeply into the other results of this freedom, they liked what they saw. From the British Evangelical point of view, American broadcasting had reached its promised land while Europe still awaited its freedom. Prayers were made for the (regulatory) "chains" to be lifted throughout Europe.<sup>17</sup>

The post-war Evangelical expansion coincided precisely with America's massive development of television. In this<sup>18</sup>, the role of Billy Graham in the post-war Evangelical resurgence can hardly be over-estimated<sup>19</sup>. It was television that gave Graham his status as an international figure<sup>20</sup> and eventually promoted him

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religious programming. A number of other deregulatory measures sealed the fate of the sweetheart deal between the mainline churches and public broadcasting. Among these, the Fairness Doctrine, which was applied with enormous strictness in the 1960s and which required balance and even-handedness in any debate of contentious issues, was deemed not to apply to arguments about religion.

<sup>17</sup>e.g. Crusade for World Revival pamphlet 1985

<sup>18</sup> Television per se rather than specifically religious television.

<sup>19</sup> A number of anti-Evangelical writers have made much of the fact that Graham is himself a media creation. It would be truer to say that he owes his rise to the fact that he was part of a movement (Youth For Christ) which happened to enjoy powerful political and media endorsements. In 1946 Graham, who had only a limited knowledge of Evangelical history and little or no contact with the National Association of Evangelicals, preached in forty-six states.

<sup>20</sup> In the later history of Evangelicalism in both Britain and Hungary in particular, Graham played a key role.

as the friend and confidant of Presidents. Unlike Wesley, Whitefield, Jonathan Edwards or Billy Sunday (who each in his own time enjoyed considerable coverage in American newspapers) television enabled Billy Graham to become the worldwide personification of a resurgent Evangelical movement. By the end of 1946, Billy Graham had conducted two preaching tours of England<sup>21</sup>, preaching in London and Manchester and forging strong links with Anglican Evangelicals<sup>22</sup>.

## 2. Transatlantic linkages and differences.

In Britain, almost from the beginning of broadcasting, there had been a deliberate central management of religious broadcasting. John Reith had his own strong ideas of the optimistic and manly (but denominationally unspecific) broadcasting that he would require<sup>23</sup>. The churches working through CRAC<sup>24</sup> exercised a negative power of veto and exclusion and seemed (at least to the churches themselves) to provide the BBC with a delegated religious authority<sup>25</sup>.

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<sup>21</sup> His first overseas crusades.

<sup>22</sup> Tom Rees, Tom Livermore and the leadership of British Youth For Christ.

<sup>23</sup> Kenneth Wolfe says of Reith that "he was never a really committed churchman (but) committed to the protection and promulgation of dynamic Christianity in national and personal life. Wolfe, Kenneth. The Churches and the British Broadcasting Corporation 1922-1956. The politics of broadcast religion. (London: SCM, 1984). Page 5

<sup>24</sup> The Central Religious Advisory Council.

<sup>25</sup> In England at least in the long relationship between CRAC and national broadcasting, three things happened: the English non-conformist denominations (Roman Catholic and Protestant non-conformist) soon became associated with the Established Anglican Church. Catholic misgivings, though very strong at first, were soon overcome and broadcasting in fact became the foremost national ecumenical forum which in turn was massively underpinned by the collective exertions of the Second World War. Secondly, CRAC soon lost control over programme content (apart from the power to criticise retrospectively). Thirdly, CRAC retained and

The result for British Evangelicals has been an enforced sublimation of their urge to broadcast<sup>26</sup>. Instead (and usually working in partnership with American Evangelicals) they have directed their broadcasting energies into major commitments to worldwide radio ministry. These initiatives coincided with two trends: Firstly, the expansion (both religious and technological) of North American Evangelicalism. Secondly, the post-war expansion of short wave European radio traffic.

As American Evangelical broadcasting has seemed to have prospered and multiplied, so European Evangelicals have grown increasingly familiar with the American Evangelical programmes. Until the 1990s<sup>27</sup>, Evangelicals have not been conspicuous for their fear of American cultural imperialism<sup>28</sup>. This attitude stems from the immediate post-war period<sup>29</sup> when the then-small groupings of European Evangelicals saw American evangelistic methods as refreshing. The Anglican clergyman Tom Livermore spoke admiringly of Billy Graham's first British tour:

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still retains the power to exclude fringe Christians. The problem for Evangelicals is that, despite their growing numerical strength, they felt themselves to be excluded.

<sup>26</sup> The main difference between the American and European situations is that American Evangelicals always possessed broadcasting outlets. Therefore the American Evangelical complaint about exclusion has less validity than the complaint of the Europeans. In Britain, the exclusion has (until the 1990 Broadcasting Act) been all but total.

<sup>27</sup> The American Televangelist scandals forced many Evangelicals to acknowledge the perils as well as the possibilities of broadcasting. Quentin Schultze is a prominent and critical Evangelical media theorist.

<sup>28</sup> A point made at greater length by the present writer in Elvy, Peter. "Free Enterprise and Armageddon: Aspects of the Electronic Church" in Crucible, The Quarterly Journal of the Board of Social Responsibility, January-March 1987. page 31

<sup>29</sup> Transatlantic Evangelical links have been strong since Wesley's and Whitefield's journeys. The Keswick Convention, representing the Holiness strand in Evangelicalism is part of American Evangelical history. Moody and Sankey were almost as famous in Britain as in the United States.

"He spoke for fifty seven minutes which was an all-England record at the time. The English people wanted to take breaths for him. Stenos estimated he was speaking 240 words per minute, but they couldn't keep up with him. People were just overcome. He bashed the Bible into them. He bashed the message into the minds of people."<sup>30</sup>

For many British Evangelical Christians, it has not been the preaching style of Graham or the showmanship of Pat Robertson and Robert Schuler but the copes and choirs of Westminster that have seemed to express an increasingly alien and high-brow culture. The exclusion of Evangelicals resulted in one area of significant difference between America and Europe; the use by European Evangelicals of powerful transmitters sited in neutral sites to broadcast inwards<sup>31</sup>. This practice began on medium wave in the late 1930s with Radio Luxembourg and continued after the war. In the 1950s, both Billy Graham<sup>32</sup> and Oral Roberts were heard on Radio Luxembourg.

Soon after the war (and, in the case of the Monte Carlo transmitter, as a direct result of the war), hugely powerful<sup>33</sup> short wave transmitters became available. This essentially West European religious radio phenomenon, developed to overcome government broadcasting regulation, has allowed a low-cost and typically European Evangelical broadcasting to emerge. The British radio ministries of Dick Saunders, Victor Pearce and David Oram are typical. By North American standards they are small scale, employing less than five people each.

There are a great number of European Evangelical radio producers. Indeed all that is required to be such is the possession of a tape-recorder. However most of the smaller broadcasters lack the

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<sup>30</sup> Quoted in Martin, William. Prophet with Honor. The Billy Graham Story. Page 97.

<sup>31</sup> To broadcast back into the source country.

<sup>32</sup> "Hour of Decision"

<sup>33</sup> 500,000 watts and upwards.

financial capacity to buy transmission time. The costly<sup>34</sup> business of transmitting Evangelical material into Europe would (in 1989-1993) need to be undertaken on three super-power transmitters: HCJB's transmitter above Quito, Ecuador<sup>35</sup>, the Monte Carlo short wave transmitter and the massively-powerful short and medium wave transmitter of Radio Tirana<sup>36</sup>. Evangelical transmission on these channels is controlled by two American-founded broadcasting ministries: HCJB<sup>37</sup> and Transworld Radio.

It has to be said here (and this point will be examined later in this chapter and in Chapter 7) that both HCJB, Transworld Radio and FEBA<sup>38</sup> would deny that they are American-dominated. FEBA in particular plays a fully equal part<sup>39</sup> in the staffing and management of the main transmitter and studio on the Seychelles. Transworld Radio in particular takes pride in the devolved

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<sup>34</sup> Writing in Chapter Four "What do I mean by Evangelical Broadcasting?" of Opportunities and Limitations in Religious Broadcasting (Editor: Peter Elvy), Horst Marquardt, Director of ERF, Wetzlar writes: "Of course it would be ideal if the big stations (like ARD and ZDF in Germany and SRG in Switzerland) would make air time available. However, the legal situation alone does not allow this. Thus Evangelical broadcasting has no choice but to purchase air time. A 30-minute evening broadcast over medium wave Monte Carlo costs nearly DM 25,000, and a 30-minute TV broadcast over Super Channel costs DM 11,100. However, if you take into account that after a 30-minute TV programme there are viewer-reactions from Scandinavia, Central Europe and Turkey, you know at least that the money was well-invested."

<sup>35</sup> The so-called "Voice of the Andes".

<sup>36</sup> Of course many short wave stations can be received in Europe, several of them carrying Evangelical programme. The Evangelical programmes from Quito, Monte Carlo and Tirana are targeted specifically to a European listenership.

<sup>37</sup> HCJB owns the Quito transmitter. Trans World Radio leases airtime on the Monte Carlo and Tirana transmitters.

<sup>38</sup> The Far East Broadcasting Association.

<sup>39</sup> With its American parent organisation FEBC, the Far East Broadcasting Corporation.



independence of its various national partners. ERF, Wetzlar<sup>40</sup>, is Transworld Radio's German national partner. It is under German leadership and financial direction and, as the employer of one hundred and sixty people, it is the biggest Evangelical broadcasting organisation in Europe. Horst Marquardt, the Director of ERF and a former-Communist, is anxious to disassociate his broadcasting from commonly-held negative perceptions of American broadcast religion:

"Is it (Evangelical Broadcasting) all about the Electronic Church, or fundamentalists wanting to draw attention to themselves, or the dogmatic voice of sectarians? Not one of these ideas is correct."<sup>41</sup>

Transworld Radio's European service began in 1954, broadcasting on short wave from Tangier. In October 1960, TWR moved its operations to Monte Carlo when the 100,000-watt short wave transmitter at Mount Agel became available. However, the problem with short wave radio in Western Europe has been that reception has been confined to either enthusiasts for the medium, radio amateurs ("Hams")<sup>42</sup>.

In Eastern Europe, on the other hand, until the bloodless revolutions of 1989/90, the situation was different. During the Cold War, short wave radio provided the means for crossing otherwise impenetrable frontiers with world news. Vatican Radio<sup>43</sup>

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<sup>40</sup> Evangeliums Rundfunk.

<sup>41</sup> "The Future of Christian Broadcasting in Europe". Page 31.

<sup>42</sup> HCJB's European broadcasts originate from the great transmitter outside Quito, Ecuador, the so-called "Voice of the Andes".

<sup>43</sup> The total output of Vatican Radio amounts to about one third of that of the BBC's external services. Despite a fifteen-million dollar loss in 1988, the 420 staff would like to do more and there are some big gaps in their coverage, notably Indonesia and Korea. The gaps matter to Vatican Radio's Jesuit

claims that its Ukrainian service sustained the underground Catholic Church for forty years. The BBC World Service<sup>44</sup>, Deutsche Welle, Radio Free Europe<sup>45</sup> and Radio Liberty provided well-used news and information services<sup>46</sup>. Therefore many East Europeans possessed the means for receiving Evangelical broadcasting<sup>47</sup> and were well-used to tuning to short wave

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Director, Father Pasquale Borgomeo. "Everyone deserves their own programme. To the Catholic Church, there are no foreigners." Even before the age of perestroika, a public-service broadcasting philosophy had been adopted. "We are not conclusive like Osservatore Romano", says Father Borgomeo, a Neapolitan. "We tend to comment and reflect on world events. Things like the release of Nelson Mandela and international Women's Day. We are much more independent from what is generally regarded as religious. We have to win listeners just like any other station. The laws of creation are holy. Radio has its own laws and it has to be used according to its nature. People will not necessarily listen to us just because we have the bells of St. Peter's. If we really believe the Spirit, we have only to prepare and not invade." Every word that the Pope speaks in public in any part of the world is kept on tape. There is even an international Dial-the-Pope telephone service. It costs the caller between \$1.60 and \$2.12 per minute and the message is changed every twenty-four hours. A powerful short-wave transmitter in the heart of Rome would be electronically disastrous. Seventeen miles from Rome, at Santa Maria de Galeria, the Pope has a small enclave of sovereign territory for Vatican Radio's rotating transmitter. The impressive array of aerials are configured in the shape of a cross. They are rotated daily, sending Vatican Radio's call sign (the opening bars of "Christus Vincit") to most parts of the globe. Up to now the reliance on short-wave broadcasting has been almost total. "It (Short Wave) is a good emergency medium," says Pasquale Borgomeo. "But in future we will have to think about getting our material on to FM stations."

<sup>44</sup> The BBC World Service has its own religious department and broadcasts various English-language reflective items, including "Words of Faith".

<sup>45</sup> Until 1985, RFE broadcast Hungarian-language religious programmes from Munich.

<sup>46</sup> And also religious programmes.

<sup>47</sup> It has to be said that there is great uncertainty about the audience size of Evangelical broadcasts to Europe. The BBC's measurement of TWR listenership in other regions (such as North Africa) is, from the point of view of Evangelical broadcasters, encouraging. However, as far as short wave Evangelical broadcasts are concerned in the period 1950-1990, it can be argued that if

broadcasts.

By the beginning of the period of this research (1989), it became possible to speak hesitatingly of an undivided Europe. But since that time, the American formative influence on European English-language Evangelical broadcasting has in no way diminished. The Radio Committee of the Evangelical Missionary Alliance, the missionary arm of the Evangelical Alliance<sup>48</sup> consists of seventeen broadcasting organisations with offices in the United Kingdom. These organisations are listed below:

Far East Broadcasting Association\*  
 HCJB-UK\*  
 SIM International\*  
 Transworld Radio\*  
 Slavic Gospel Association\*  
 Christian Broadcast Training\*

Arab World Ministries  
 Assemblies of God Broadcasting Department  
 Good News Broadcasting Association  
 Christian Hospital Radio  
 Co-Mission  
 European Christian Mission  
 Focus Radio  
 Gospel Broadcasting System  
 Grace Baptist Mission  
 Gospel Radio Fellowship Christian Radio  
 Radio Worldwide<sup>49</sup>

The six broadcasting organisations heading the above list<sup>50</sup> are not only the biggest in terms of staffing and output. They were all founded by parent organisations based in the United States.

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Western Europe lacked the means to provide a large radio audience, East Europeans (Communist, Orthodox, Catholic or Liberal Protestant) lacked the inclination to listen.

<sup>48</sup> The two organisations share offices in Whitefield House, Kennington Park Road, London.

<sup>49</sup> A list issued in 1993.

<sup>50</sup> Marked by an asterix.

As has been suggested above, the relationship between English-speaking and non-English-speaking broadcasting in Europe is complex. One of the largest international short wave European ministries is IBRA<sup>51</sup> radio. This ministry is described in some detail by the present writer in The Future of Christian Broadcasting in Europe<sup>52</sup>. IBRA is directly controlled by the Swedish Pentecostal Church<sup>53</sup>. Most of its worldwide short wave broadcasts are in English<sup>54</sup>. Therefore IBRA is able to include syndicated English-language Evangelical programmes in its output and becomes (as far as this part of its schedule is concerned) a carrier of a standardised and international Evangelicalism.

On the other hand, the broadcasts to Hungary sponsored by the foreign missions department of the Nederlands Gereformeerde Kerk<sup>55</sup>, and transmitted on Transworld Radio<sup>56</sup> fall into a different category. Programmes consist of original Hungarian-language Bible expositions and spiritual exhortations. By definition, these programmes and features cannot be syndicated on non-Hungarian-language channels. By the same token, the Norwegian-sponsored Hungarian-language transmissions of NOREA<sup>57</sup>

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<sup>51</sup> Internal Broadcasting Association.

<sup>52</sup> Chapter 9 "Home-Services in close-up".

<sup>53</sup> The founder was the Rev. Lewi Petrus. IBRA radio broadcasts from 80 radio stations to about 100 countries in more than 60 languages. Its European services use the Portuguese Radio Trans Europe short wave transmitter and the Maltese Radio Mediterranean short wave transmitter. Both have a power of 250,000 watts.

In 1990, IBRA publicity quoted a much-inflated claim that "each night twenty million people (in Eastern Europe) are listening to Christian radio broadcasts coming from the West".

<sup>54</sup> For instance, its farming and family-care broadcasts to Tanzania.

<sup>55</sup> The second largest and more Evangelical Dutch Reformed Church.

<sup>56</sup> Monte Carlo Transmitter.

<sup>57</sup> Sponsored by the Norwegian Lutheran Church.

cannot include syndicated Evangelical programmes such as "Focus on the Family"<sup>58</sup> or "Thru' the Bible"<sup>59</sup> or Billy Graham's "Hour of Decision".

From this it might reasonably be assumed that non-English-language programmes are less likely to reflect a culturally non-specific and transatlantic Evangelicalism. It would mean that Evangelical broadcasting in a non-English language is in some way protective of national religious culture. If this is indeed the case, then the first of the two hypotheses<sup>60</sup> at the core of this research project is proved, namely:

"The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions."

It follows that, in order to test the above hypothesis, the word frequency measurements (see Chapter 10 below) will be conducted in such a way that enables direct comparison to be made between English-language and Hungarian-language Evangelical programmes.

Furthermore, it might be assumed that English-speaking broadcasters feel the closest ties to North America. The attempted quantification of "feeling" is certainly not part of this project. Nevertheless it will be suggested, in the concluding chapter, that it is the structure and theological stance of the broadcasting organisation (rather than the possession of a lingua franca) that seems to create the closest links and stylistic similarities. During this research project, a great deal of anecdotal evidence has been collected<sup>61</sup> to suggest that "American preaching" is well-recognised even when it takes place in the Hungarian language.

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<sup>58</sup> The programmes of Dr. James Dobson.

<sup>59</sup> The programmes of the late Dr. J. Vernon McGee.

<sup>60</sup> See Chapter 1, Page 1 above.

<sup>61</sup> In interviews in Hungary, notably with Lutheran and Reformed pastors.



In 1989-1993, the organisation and structure of Evangelical broadcasting in Europe generally reflected the twin tasks (the second of them peculiar to the Western European situation) of proclaiming the gospel outwards to the traditional missionary areas and broadcasting inwards from neutral transmitters. At the same time, North European Evangelicals (in Germany and Britain in particular) were aware that the age of restrictions was coming to an end. Attempts were made (some of them highly-publicised) to secure "religious freedom"<sup>62</sup> Evangelicals looked to North America for leadership, partnership and inspiration.

The relative independence of a number of European ministries is significant and suggests a number of willing transatlantic partnerships. Nevertheless it has to be said that the major European Evangelical broadcasting ministries are, at heart, branches of American religious organisations. Many of the European Evangelical campaigners for broadcast freedom (a campaign which began in Britain in the early 1980s and reached its climax in the drafting of the 1990 Broadcasting Bill) looked to American Evangelical broadcasting both as an example and as an inspiration.

By 1989, European Evangelical broadcasters were beginning to gain access to hitherto tightly-regulated airwaves. Much of the experience gained in short wave radio could now be put to use in satellite-delivered television (and radio), in community radio<sup>63</sup>, in some local and regional radio and in local-access cable television. The countries of Northern Europe have widely-different regulatory systems. The Dutch system, for instance, based as it is on subscribers<sup>64</sup>, allowed<sup>65</sup> the Evangelical station

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<sup>62</sup> These campaigns will be touched upon in Section 3 below.

<sup>63</sup> Especially in Scandinavia.

<sup>64</sup> In the Netherlands, the number of declared subscribers to a particular broadcasting organisation largely determines the quantity of airtime and the state subvention.

<sup>65</sup> By 1992.

EO<sup>66</sup> to develop<sup>67</sup> into the fourth-largest deliverer of religious television in Europe<sup>68</sup>.

In Eastern Europe, particularly in the former Soviet Union, tight government regulation had been replaced by considerable freedom and, as far as religious broadcasting was concerned in some countries<sup>69</sup>, by unpopular foreign intrusions. By 1993, the volume of Evangelical broadcasts on newly-commercialised channels<sup>70</sup> provoked the wrath of the Russian Orthodox hierarchy and resulted in draft legislation to the Russian duma to restrict foreign Protestant programming.<sup>71</sup> In Britain, two declared Christian groups gained local licences. WYE FM<sup>72</sup> and London Christian Radio<sup>73</sup>.

During 1989-1990, in both East and West Europe, Evangelical radio began to emerge from a narrow confinement on short wave channels. Even at the end of this period, however, Evangelical radio broadcasters had not gained more than a taste of the freedoms they sought. In no country was there a history or a sustained tradition of Evangelical broadcasting. This history belonged to the United States. There had been hopes and aspirations and, as in the case of London Christian Radio, long and careful planning and lobbying. In most situations and in most European countries,

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<sup>66</sup> Evangelische Omroep.

<sup>67</sup> By 1994.

<sup>68</sup> In terms of programme hours.

<sup>69</sup> The CIS and Belarus.

<sup>70</sup> Interestingly, Russian short wave stations are also commercialised. For example Radio Minsk SW has transmitted programmes of the "Good News Broadcasting Association".

<sup>71</sup> In November 1993, a special conference was convened in the Institute of Journalism of Moscow University to examine religious broadcasting, denominationalism and ecumenism. This conference was attended by the present writer.

<sup>72</sup> Serving the High Wycombe area.

<sup>73</sup> Since re-named Premier.

European Evangelicals believed in an Evangelical broadcasting which did not yet exist - except on short wave and in non-European situations. It is hardly surprising then that European Evangelicals should look for inspiration to the past struggles, traditions, technology and commercial practices of American Evangelical broadcasting, and unfortunate (for Evangelicals) that during this same period (1989-1993) the American Televangelist scandals<sup>74</sup> should be the subject such worldwide notoriety.

With the exception of those evangelistic broadcasting activities that were the direct result of the initiatives of denominations or national churches<sup>75</sup>, the management, personnel, training and output of European Evangelical radio ministries was thoroughly meshed with Evangelical free market local broadcasting in the U.S.A. The European English-language programmes of the major Evangelical broadcasters contain many of the same programmes which occupy bought-time slots on American local stations.

While representing a wide theological diversity within Evangelicalism, the Evangelical Missionary Alliance Radio Committee membership list (see above) reflects a broadly similar approach to broadcast management; one that is collective and rooted in churches, groups and organisations rather than one that is built on the highly-personalised ministry of an individual preaching star<sup>76</sup>. The task is evangelistic, without the highly-personalised presentations found in American "Evangelical" television. An Evangelical Missionary Alliance statement of purpose is typical:

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<sup>74</sup> Some of the issues associated with the Televangelist (Swaggart/Bakker scandals) are covered by the present writer in "The Televangelists. What makes them tick?" in Reporting Religion. Facts and Faith. Ed. Benjamin J. Hubbard. Pages 61-80.

<sup>75</sup> As in the case of the Dutch and Norwegian broadcasts to Hungary mentioned under 1 above.

<sup>76</sup> Elvy, Peter. Buying Time. The Foundations of the Electronic Church examines some of the leading American and European preaching stars in some detail.

"In Andhra Pradesh, India, a discouraged Christian is enthused through listening to an international short wave broadcast, and goes out to evangelise and plant churches among six neighbouring tribal villages.....Radio can help you achieve your strategic goals. The EMA Radio Committee is convinced that radio is a powerful, God-given tool for evangelism - a means to an end rather than an end in itself."<sup>77</sup>

It is probably inevitable that, in Europe, the large scale broadcasters are American and the small broadcasters are local. This has to be so for, as has been shown above, the American foundations are branches of (by definition) successful organisations<sup>78</sup>. It is also a fact that, quite unlike television, radio programmes (especially programmes of prayer, Bible teaching and exhortation) are cheap to make. The result is that many Evangelical radio ministries are able to be small scale in terms of office space and employees.

Very many of the smaller ministries are based on one preacher and stress one theological aspect. For instance the programmes of the (British) Hour of Revival Association<sup>79</sup> focus on Dr. Victor Pearce's Bible expositions and his defence of creationism. His programmes include: "Darwin's Repentance" and "The Agreement of Genesis I and II with Science; Can you swallow Jonah?". Dick Saunders<sup>80</sup>, combines a nationwide preaching ministry with short wave radio programmes in which he advertises his next venue and his "Way to Life" Bible Conventions<sup>81</sup>. The management structure

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<sup>77</sup> From the introduction to Crossing Barriers. Radio in Cross Cultural Missions. London: Evangelical Missionary Alliance. Undated. Page 1.

<sup>78</sup> Only successful organisations could afford branches.

<sup>79</sup> The Hour of Revival Association, 13 Lismore Road, Eastbourne BN21 3AY.

<sup>80</sup> Way to Life, 3 High Street, Hailsham, East Sussex BN 27 1AL.

<sup>81</sup> In a letter to the present writer on August 1st 1985, Dick Saunders wrote:

of the smaller ministries typically consists of a small board of management, often containing sympathetic business people and for charitable status. More often than not, head offices are located in private houses.

In Eastern Europe, time buying for small scale ministries is often technically and legally possible but usually quite out of reach (without foreign financial help). It is no surprise that seminars in Eastern Europe on Evangelical Broadcasting<sup>82</sup> have included lectures on running a small business as well as on theological content of programmes<sup>83</sup>.

1989-1993 has been marked by one development which has allowed small scale Evangelical broadcasters to at least aspire to greatly extend their operations. The first development was technological and a by-product of satellite-to-cable television broadcasting. In 1989, it was becoming clear that satellite television (whether by direct broadcast to a receiving dish or via a cable station uplink) would change the face of European broadcasting. The Benelux countries in particular had been heavily cabled for some years<sup>84</sup>. Hungary too, five years before the demise of the HSWP government, had cable networks in four cities. Other factors included: the development of European DBS (Direct Broadcast by Satellite)<sup>85</sup>, tax concessions to cable

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"We in Way to Life are engaged in a worldwide broadcasting outreach, and we release some 220 broadcasts each week, over various missionary radio stations, in Europe, the Americas, the Caribbean, Australia and New Zealand. Our broadcasts are threefold. 1. Daily Bible teaching programme. 2. A mini-Crusade broadcast. 3. A friendly fireside chat release, sharing Christian music and informally talking through the gospel."

Dick Saunders put the cost of this activity at £4,500 per week.

<sup>82</sup> With input from National Religious Broadcasters.

<sup>83</sup> The first such conference took place in Slovenia in 1992.

<sup>84</sup> In 1989, cable penetration in Belgium was over 90 per cent of households.

<sup>85</sup> The single-handed achievement of Rupert Murdoch.



operators in Britain<sup>86</sup> and most of all the hundred-fold increase in information transmission (much of it financial information) contained within satellite-transponder bandwidths.

The result during this period was a great increase in the number of radio channels available from Europe's satellites. This increase in availability is only of interest if the satellites in question re-transmit entertainment television<sup>87</sup>. The Astra series of satellites<sup>88</sup>, using the nominally outdated PAL format<sup>89</sup>, provides a number<sup>90</sup> of radio sub-carriers. In other words, households and SMATVs<sup>91</sup> possessing a Sky BSB antenna can receive a selection of FM radio channels. Evangelical broadcasters (particularly the British and Swedish) have not been slow to begin to exploit this new possibility<sup>92</sup>.

In 1993, Transworld Radio's British partner (using the studios of Church House, Westminster) supported the broadcast of twenty-eight weeks of experimental programmes within the Quality Europe (satellite) FM output<sup>93</sup>. The project was co-ordinated by the

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<sup>86</sup> Many were owned by North American companies.

<sup>87</sup> For the obvious reason that satellite dish aerials are required to receive broadcasts whether they be television or radio.

<sup>88</sup> Corporately registered in Luxembourg.

<sup>89</sup> The proposed Europe-wide D<sup>2</sup>MAC format had been successfully adopted by the majority of television broadcasters.

<sup>90</sup> Eight.

<sup>91</sup> A Single Multiple Antenna. Most European hotels have SMATV systems.

<sup>92</sup> Outside the period of this research (Summer 1994) HCJB inaugurated its own satellite radio service under the title Wings. Aimed at Latin America, Wings began operations on May 16 and re-transmitted some of HCJB's Quito programming and Trans World Radio programmes originated in Bonaire.

<sup>93</sup> Astra 1a Satellite. Channel 16. Sky Movie Plus. Audio 7.38 Mhz-7.56 Mhz.

Dick Saunders transmitted his "The Way to Life" programmes on

director of Transworld Radio UK<sup>94</sup>. A much more long-term satellite radio service was that of United Christian Broadcasters (UCB) which began transmission in 1993. The UCB signal is transmitted for twenty-four hours a day on the Astra IB satellite<sup>95</sup>. UCB<sup>96</sup> described itself as "Britain's first and only nationwide Christian radio venture" and indeed it was in the sense that it could theoretically be heard, not only in Britain but by forty million Europeans whose homes were cabled. Precise audience figures are unavailable but were undoubtedly small because people buy satellite dishes and connect to cable systems in order to watch television rather than listen to radio broadcasts. Satellite radio is very important in the context of this research because for the first time European Evangelicals could broadcast to a vast area of Europe on a medium other than short wave radio. They set great store by the prophecy that, by the end of the century, a small antenna built into a car roof will be able to receive satellite radio. Once again though, the difference with the North American situation is underlined. Unlike American Evangelicals, British Evangelicals were still broadcasting to tiny audiences and waiting for the day when, they could freely gain access to more widely used media<sup>97</sup>.

### 3. European Coalitions.

In this third and final section of this present chapter, it is

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both Trans World Radio and Quality Europe FM.

<sup>94</sup> Dave Adams.

<sup>95</sup> With Sky Sports (Television) channel on audio sound frequency 7.56 MHz.

<sup>96</sup> A UCB sampler cassette was used in the content analysis experiment outlined in Chapter 2 above.

<sup>97</sup> By 1993, a number of Evangelical producers were making programmes for missionary radio and also domestic local radio. For example Comm-mission Christian Radio of Belfast made FEBA's "Network" daily magazine programme for India and interviews and short stories for Belfast's "Downtown Radio".

again impossible to consider Evangelical broadcasting's formal and informal coalitions without reference to the American situation. Once again America has to be seen as the inspiration and example. The ability of Evangelical broadcasting ministries (whether American or European) to co-operate closely is in marked contrast to the highly competitive ethos of Televangelism<sup>98</sup>. Short wave Radio is funded almost entirely by supporters and co-religionists. There is no commercial advertising. Even when audience figures can be so low that they are impossible to measure<sup>99</sup> there is no inevitable and concomitant financial penalty. Unlike the Televangelist, the missionary radio institution does not have to rely on a "donor base" of listeners<sup>100</sup>.

This is not to say that American Evangelical broadcasting can be divided between highly personalised television on the one hand and a radio output that is free of prima donnas and stars. The American airwaves contain thousands of preachers, some them highly idiosyncratic. But this present research project is not concerned with this segment of Evangelical radio.

The reason for this is that the content analysis (see Chapter 10 below) which provides the empirical core of this research project is based on case studies provided by broadcasting institutions rather than broadcasting individuals. In the word frequency measurement (described in Chapter 10 below) there would be little point in highlighting the theological stance of one individual

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<sup>98</sup> In 1986, Pat Robertson's "700 Club" required a time-buying budget of more than \$200,000,000.

<sup>99</sup> This was the case with Transworld Radio's Polish service. When in 1992, BBC world service audience-measurement techniques were applied "on the ground", the audience was rated at 2% or below. In other words, below an acceptable margin of error.

<sup>100</sup> Audience ratings for short wave missionary radio and satellite-to-dish radio are invariably and understandably unavailable. The success of missionary radio is usually measured by listeners' letters.

preacher<sup>101</sup> and setting this for comparative purposes against the programme output of a (national) broadcast channel, containing a variety of voices and vocabularies.

Of course in one sense, even the most prominent of the Televangelists are, in name at least, the representatives of institutions: The Billy Graham Evangelistic Association, Liberty University<sup>102</sup>, The Christian TV Network, Toronto ("100 Huntley Street")<sup>103</sup>. But in these cases, the foundations, universities or holiday parks exist to further the work of the Televangelist. This research is concerned only with Evangelical broadcasting institutions which are not based on one personality. The two ministries chosen to provide Evangelical broadcasting case studies are Transworld Radio Europe and HCJB-UK. Both were founded by famous radio missionaries<sup>104</sup> but neither has ever been used as a vehicle for one particular radio preacher. Indeed Transworld Radio in 1993 claimed to be broadcasting in one hundred languages.

The main Evangelical broadcasting organisations are, by definition, more long-lived than those of the individualistic preaching stars. The four largest Evangelical ministries worldwide are the Far East Broadcasting Corporation, Transworld Radio, HCJB/World Radio and SIM (Radio ELWA<sup>105</sup>). They make much of the fact that they are linked in a co-operative effort, "The World By 2,000":

"To provide every man, woman and child on Earth the opportunity to turn on their radio and hear the Gospel of Jesus Christ in a

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<sup>101</sup> For example, any analysis of any Oral Roberts radio feature is likely to contain references to "Seed-Faith", a term which is unlikely to occur in other programmes.

<sup>102</sup> Jerry Falwell.

<sup>103</sup> David Mainse, Toronto.

<sup>104</sup> Paul Freed and Clarence Jones.

<sup>105</sup> The main transmitter is in Liberia).

language they can understand<sup>106</sup>, so they can become followers of Christ and responsible members of His Church."<sup>107</sup>.

"The World By 2,000" coalition has identified fifty major languages in which there are no Evangelical broadcasts. It is claimed that these languages represent seven hundred million people. "The World By 2,000" (WB2000) is served by an older and informal network<sup>108</sup> of broadcasters, mission strategists and researchers<sup>109</sup>. This network is known as RICE ("Radio in Church-planting Evangelism"). According to the Evangelical Missionary Alliance, RICE is "a research-oriented group, directed towards discovering the current status of Christian broadcasting - what is and what is not being done."

It has been argued above that National Religious Broadcasters, far from being an exclusively North American organisation, is in fact at the hub of a worldwide network of Evangelical broadcasters. This is certainly the claim of Ben Armstrong<sup>110</sup> Missionary radio is well-represented in the NRB members handbook. In Buying Time. The Foundations of the Electronic Church the present writer describes the ethos of an annual NRB National Convention. Both American commercial broadcasting and short wave missionary radio are represented. Many broadcasters have served in both sectors; one an industry and the other a mission. Commercial and missionary radio are seen as two complementary

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<sup>106</sup> In an HCJB-UK preparatory paper, Andrew Steele argues that missionary radio in the 1980s has not adopted, by a large, a model suitable to its target audience but rather has adopted in various degrees a model used by religious broadcasters in the various nations from which the broadcasting organisations have drawn their staff". Steele, Andrew. World By 2,000. Bradford: HCJB-UK, 1988). Page 1.

<sup>107</sup> Mission Statement. World By 2,000.

<sup>108</sup> Founded in 1982.

<sup>109</sup> Founded in part to assess missiological issues in China.

<sup>110</sup> In an interview conducted by the present writer in July 1985 in Morristown, New Jersey.



strands. In the Electric Church, Dr. Ben Armstrong is fulsome in his praise for Paul Freed, founder of the non-commercial Transworld Radio and the early product-supported<sup>111</sup> programmes such as those of Archbishop Fulton Sheen.

During the 1980s, National Religious Broadcasters made a number of attempts to foster the growth of Evangelical broadcasting in Europe, for the benefit of East Europeans and also to relieve the perceived pressure on Evangelical broadcasters by West European governments. It had long been customary for European Evangelicals to be received at NRB's annual convention in Washington. Europeans receiving awards in the 1980s included Hans Bradderud (Norway) and Harvey Thomas and the Rev. Robin Rees<sup>112</sup> (Britain).

In 1985, Robin Rees and other United Kingdom nationals, with the active support of Ben Armstrong, set up European Religious Broadcasters, an organisation modelled on the North American NRB. The Fifth (and last) Annual Convention of ERB<sup>113</sup> reflected the continuing and strong North American Evangelical influences on the organisation. The three advertised keynote addresses were delivered by Dr. Brandt Gustavson, former President of NRB, Dr. Gerry Rose of Chicago, then President of NRB and the Televangelist Paul Crouch<sup>114</sup>. In the centrefold of the conference programme, there are thirty seven listed speakers and conference personalities. Of these, sixteen are North Americans, six are non-British Europeans, one is Middle-Eastern and fourteen are British<sup>115</sup>. There was some dissatisfaction with the organisation and administration of European Religious Broadcasters. In 1991, the organisation ceased to operate. Hungary was represented at

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<sup>111</sup> The product in question was Admiral Television.

<sup>112</sup> An Assembly of God minister who in 1986 was helping direct the media strategy of the Crusade for World Revival.

<sup>113</sup> Held in Bawtry Hall, Doncaster from May 25th-29th 1990.

<sup>114</sup> Of Trinity Broadcasting Network, Tustin, California.

<sup>115</sup> The theme of the convention was "Media in a United Europe."

the fifth convention. Two delegates attended from the Budapest Pentecostal churches<sup>116</sup>.

In April 1986, a conference of European Evangelical communicators was held in Paris. At this conference, which came to be known as EURECA<sup>117</sup>, it was suggested that "big challenges could not be met by small organisations".<sup>118</sup> A second and larger EURECA conference was held in the Netherlands later in the same year<sup>119</sup> with administrative help from Transworld Radio's European head office in Hilversum. In 1991, a second world congress was held in Europe<sup>120</sup>. By this time EURECA had been subsumed into ICMC<sup>121</sup>, the International Christian Media Commission, with headquarters in Seattle, is ultimately accountable to the World Evangelical Fellowship. ICMC claims to "communicate with integrity, address difficult issues openly (and) bridge differences with honesty and respect"<sup>122</sup>.

During this second conference<sup>123</sup>, informal discussions took place between Harvey Thomas<sup>124</sup>, Bill Thatcher<sup>125</sup>, Dave Adams<sup>126</sup> and

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<sup>116</sup> Pastor Louis Simonfalvi and his son.

<sup>117</sup> European Evangelical Communicators Association.

<sup>118</sup> Quoted in Christian Television News - by satellite, by cable, by video. European Edition. Issue Number 5, Autumn 1996. Office 2 Great Quarry Street, Guildford, Surrey GU1 3XN. Page 1.

<sup>119</sup> 13th-17th October 1986.

<sup>120</sup> In Sheffield - September 23-27 1991.

<sup>121</sup> Founded in 1986.

<sup>122</sup> ICMC Mission Statement.

<sup>123</sup> The conference brought together over 800 delegates. Many came from two-thirds worlds situations and the very high costs of the conference left ICMC in some financial difficulty.

<sup>124</sup> At that time Communications Consultant to the Conservative Party.

<sup>125</sup> Executive Director of ICMC.

<sup>126</sup> At that time Director of Transworld Radio, Europe.

others<sup>127</sup> to form a replacement for ERB. There would be better organisation and less reliance on the American NRB model. On October 31st, Harvey Thomas convened a meeting to discuss the proposal at All Souls' Church, Langham Place, London. In 1992, at a conference of interested broadcasters in Hanau, Germany, a joint statement concerning "international broadcast ministries" was adopted by the (still unofficial) Fellowship of European Broadcasters and National Religious Broadcasters (USA).

This "Hanau Statement (1992)" is the quoted guiding principle of the fellowship. The preamble states that:

"Recognising the sovereignty of God in the emergence of new freedoms and unprecedented opportunities for Christian broadcasting throughout the world, we also recognise the challenge of profound cultural and legal difficulties."<sup>128</sup>

The Hanau Statement gives eight guidelines for international radio ministry, four guidelines for the "Sending Country" and four more for the "Receiving Country". The unstated intention of the Hanau Statement was to redress some of the excesses of American broadcast evangelism. Emphasis in the guidelines is on long-term strategy in co-operation with indigenous co-workers and churches and respect for local culture.

The Fellowship of European Broadcasters had its formal beginning at a second gathering in Brussels in 1994. It was to the members of this second convention, that the questionnaires that are part of this research project were introduced. By the end of 1993, FEB had gained a credibility which ERB had never achieved. This was largely due to the chairmanship of Harvey Thomas<sup>129</sup> and the corporate membership of large-audience broadcasting institutions,

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<sup>127</sup> including the present writer.

<sup>128</sup> "The Hanau Statement (1992)". Fellowship of European Broadcasters.

<sup>129</sup> Media consultant to both Billy Graham and Margaret Thatcher and a victim of the Brighton bombing.

especially EO of the Netherlands.

As well as the major coalitions and alliances of the major ministries there are other levels of Evangelical broadcasting co-operation. The most obvious is training. Radio training takes place in every East European country. Much of this training is sponsored by Western agencies<sup>130</sup>. The training conference sponsored by MERA (Transworld Radio's Hungarian national partner) in Dömos, Hungary<sup>131</sup> provides just one example<sup>132</sup>. The conference is of particular importance to this current research because the Hungarian-language questionnaire (Chapter 9 below) was put to those present at Dömos. During this period (1989-1993), Evangelical agencies were heavily engaged in radio training and conferences<sup>133</sup>.

Another level of Evangelical co-operation was in lobbying and public campaigning for broadcast freedoms. In Hungary, as has been shown above, Evangelicals and non-Evangelicals found themselves enjoying a degree of freedom for which they had not waged a specific campaign. There was a general Evangelical distaste for co-operating with a broadcasting regime which, although no longer Communist, remained atheist. In Britain, Evangelicals were much more visible as campaigners. The Christian Broadcasting Council<sup>134</sup> and the Council for Christian Standards

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<sup>130</sup> So much so that one of the resolutions of the European Catholic Bishops' meeting on the mass media in Fatima (April 1992) was for training on an "East to East" basis.

<sup>131</sup> October 22-25 1993.

<sup>132</sup> Nine training sessions covered the following: 1. The common people heard him gladly. 2. Who is listening and why?. 3. Making the programme. 4. The technical side. 5. Biblical patterns to follow. 6. Too much talk? 7. The music of your voice. 8. So who's talking now? 9. Counting the cost.

<sup>133</sup> The British agencies included: Radio Worldwide (Bradford), HCJB-UK (Bradford), Christian Broadcast Training (Cambridge), Trans-World Radio UK. European training initiatives were undertaken by NRB, Inter-Dev and ICMC.

<sup>134</sup> The CBT's chairman until 1984 was John Q. Davis.

in Society pursued vocal and effective campaigns for amendment of the new broadcasting bill. There were personal links between the two organisations. Gareth Littler, media consultant to the CCSS contributed articles to Christian Broadcasting News. The Christian Broadcasting Council, in particular, combined its parliamentary lobbying with an apocalyptic Evangelical message:

"In God's timing now is the second era of perfected communications. Through satellite and cable and all the technology at our disposal, the word of God can reach people in their own homes, over the heads of the churches.....This is the time foretold in the scriptures of the great end-time harvest of souls.<sup>135</sup>"

During this period (1989-1993), the Evangelical Alliance itself walked a quieter path<sup>136</sup>. It has been shown (in Chapter 1 above) that a new dialogue had opened between Evangelical and non-Evangelical broadcasters. Peter Meadows, Head of the Media Department of the Evangelical Alliance became the founder Chief Executive of London Christian Radio. The time had come for Evangelicals to avail themselves of the new opportunities in British local radio and bring an end to a decade of confrontation. British Evangelicals began to speak about, not just their own freedom of expression, but the need to defend "religious broadcasting" in general and to avoid un-European excesses.

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<sup>135</sup> Letter to the present writer from John Q. Davis. 3 July 1990.

<sup>136</sup> On February 6th 1986, a meeting of Evangelical broadcasters was convened at the Evangelical Alliance's headquarters in London. The aim of the meeting was to assist in the work of co-ordinating media groups within the wide range of EA affiliates.



## Chapter 7.

- a) Preliminary consideration of Evangelical broadcasting distinctives (including Theological Words, Broadcast Formats, Theological Convictions, Social Perceptions).

In Chapter Two (above) the methodological basis of this research project is summarized as follows: To take the findings of the questionnaires at face value and then to test these findings against the manifest content of Evangelical and non-Evangelical religious broadcasts. Of course, it can be safely assumed that the content of any given broadcast can (at least theoretically) be placed in separate categories. For the purposes of this research, the existence of the following categories is assumed: Theological Words, Broadcast Formats, Theological Convictions, Social Perceptions. There are no doubt many other categories. The problem in quantitative content analysis is that the quantification of formats, convictions, perceptions and other content categories is very difficult indeed.

This is indicated by a short experiment which took place, as an integral part of this research at the Oxford Centre for Mission Studies, in Oxford on May 24th, 1994: Seven graduate students, all of whom describe themselves as Evangelicals, were asked to listen to a twenty-minute recording of a tape produced by the avowedly-Evangelical United Christian Broadcasters of Stoke-on-Trent. The tape is an unusually useful resource in any examination of British Evangelical radio. The tape is an edited compilation of a range of UCB interviews from a number of UCB programmes. The tape (both words and songs) touches on many Evangelical themes including conversion, salvation, the end times and the State of Israel. The tape was edited in the UCB studios by UCB producer(s).

As they listened to the tape, the graduate students followed a full 16-page, word-by-word programme-transcript. The transcript consisted of a total of 450 lines. Each line of text was clearly numbered. Before the experiment began, there was a round-table discussion on the broadcast-formats that could be expected in Evangelical broadcasting. There was general agreement that "Testimony" is a readily-identifiable Evangelical broadcasting format. ("Testimony" happened to be one of the broadcast formats, along with "Discussion", "Narrative", "Question and Answer", "Interview", "Current Issue", "Exposition" and "Topical", which were included in the Transworld Radio content analysis (See Chapter 2 above). "Testimony" was discussed for five minutes. Each student declared her ability to recognise "Testimony". Each claimed an understanding of the "Testimony" broadcast format and of the underlying purpose of the experiment. All were fluent in English. The experiment was monitored by David Adams, at that time Director of Transworld Radio UK. The scores for the occurrence of "Testimony" in the test recording (set out below in Table 1) could hardly have been more divergent:

TABLE 1

|         |   |       |                         |
|---------|---|-------|-------------------------|
| Student | A | found | 44 lines of "Testimony" |
| Student | B |       | 20                      |
| Student | C |       | 26                      |
| Student | D |       | 46                      |
| Student | E |       | 160                     |
| Student | F |       | 11                      |

This experiment was repeated on July 28th, 1994. Twelve participants in a Summer school, organised by the (Evangelical) Institute for Contemporary Christianity in St. Peter's, Vere Street, London<sup>1</sup>, discussed "Testimony" for ten minutes. The group included nine graduate students of the Department of Communication of Wheaton College, Illinois. All the students taking part in the experiment professed an understanding of both "Evangelicalism" and "Testimony" and an ability to recognise

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<sup>1</sup> The course was entitled "Religious Media in Britain" and was held from July 25-29 1994.

Testimony whenever they heard it. Before the experiment began, one student produced a pocket English dictionary and the definition of "Testimony" was read aloud. The students listened to the same United Christian Broadcasters' sampler tape and, simultaneously, followed the same line-by-line transcript. The students sat in a circle facing outwards in order to hide writing-arm and shoulder movements. They were asked not to make obvious writing movements. The experiment was monitored by Professor Myrna Grant of the Wheaton College Graduate School of Communication. The scores for Testimony were as follows (Table 2):-

TABLE 2

|         |   |       |                         |
|---------|---|-------|-------------------------|
| Student | A | found | 24 lines of "Testimony" |
| Student | B |       | 100                     |
| Student | C |       | 42                      |
| Student | D |       | 184                     |
| Student | E |       | 41                      |
| Student | F |       | 155                     |
| Student | G |       | 349                     |
| Student | H |       | 310                     |
| Student | I |       | 45                      |
| Student | J |       | 66                      |
| Student | K |       | 94                      |
| Student | L |       | 21                      |

These results of these two similar experiments make it clear that it is difficult to devise reliable and repeatable content analytical methods capable of quantifying broadcast formats. It is assumed that quantification within other formats and other content categories (theological convictions or social perceptions) would be (at least) equally difficult and probably much more difficult.

The counting of words, however, results in perfect inter-coder reliability. Indeed, in the case of the United Christian Broadcasters transcript, it is not necessary to employ a human coder. The simplest computer word-search programme can find, and count, any correctly-spelled word.

Having said this, however, and having committed this present research process to word-frequency counting, it was still felt necessary to include the three additional categories (broadcast formats, theological convictions and social perceptions) in the pilot questionnaire to the participants in the WACC<sup>2</sup>-Europe "Conference and TV-Workshop", "Putting Faith into Pictures", held at Lage Vuursche, Netherlands from May 1st to May 6th 1993. There were two reasons for this decision: Firstly, the inclusion of the other categories acted as a blind, disguising the fact that single-word-analysis was the primary objective and thus facilitating a less inhibited response by the questionnaire-respondents. Secondly, although the replicable quantification of formats, convictions and perceptions is very difficult (as has been demonstrated in the two experiments described at the beginning of this chapter), a mixed-category questionnaire enabled this researcher to gain an impression about the validity of an empirical analysis into Evangelical distinctives. In other words, by co-operating in the questionnaire process and by answering questions under these four headings, this mixed group of Evangelical and non-Evangelical broadcasters, provided an implicit validation of the research undertaking.

The background to the pilot questionnaire was as follows. Four preliminary lists (under the four category headings) were drawn up by this present writer and are set out below (TABLE 3). The lists are adaptations of doctrines contained in the Lausanne Covenant and words taken from the definition of Evangelicalism of Mark Noll and the shorter definitions of David Bebbington and Nigel Scotland (Chapter 2 above). Only half of the words, formats, convictions and perceptions set out below are assumed by this present writer to be "possibly-Evangelical". They are placed randomly among an equal number of "possibly non-Evangelical" opposites. At this earliest stage of the empirical research, theological words were sometimes contained within longer theological terms or phrases:-

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<sup>2</sup> World Association for Christian Communication.

TABLE 3:-

A preliminary list of Theological Terms, Programme Formats, Theological Convictions and Social Perceptions which might be found in either Evangelical or non-Evangelical religious broadcasting.

### 1. Theological Terms.

"The Bible says"  
 "Human rights"  
 "Evil"  
 "Christian" (narrow use)  
 "Peace"  
 "Christian" (broad use)  
 "Sin"  
 "Second Coming"  
 "New Birth"  
 "Occult"  
 "Religion"  
 "Christianity"  
 "Tradition"  
 "Justice"  
 "Angels"  
 "Church"  
 "Devil"  
 "Liberation"  
 "Family"  
 "Good News"

### 2. Programme Formats.

God spoke to me  
 Infant baptism  
 Arguments for the existence of God  
 Representatives of the church hierarchy  
 The programme itself is a spiritual opportunity  
 Programming about non-Christian religions  
 Personal joy  
 Early Church history  
 Programming about religion  
 Traditional church festivals (in addition to Christmas and Easter)  
 Stories of Christian success  
 Programme material for young people  
 Balanced presentation of issues  
 Direct appeals for practical support  
 Simple faith  
 The quest for the historical Jesus  
 North American influence  
 Evolution  
 Personal testimony  
 Direct over-the-air evangelism



Liturgical music  
 Contemporary Christian music  
 Enquiry into ethical matters  
 Non-ordained programme personalities

### 3. Theological Convictions.

Centrality of Atonement  
 Centrality of Resurrection  
 Universalism  
 Many Christians are nominal  
 Broadcasting itself is an evangelistic tool  
 Redeeming the world  
 New life now  
 Inerrant Bible  
 Divine Christ  
 Ordained minister's authority to broadcast  
 Anticipation of present-day miracles  
 The Bible, a product of tradition  
 Ethical Jesus  
 Institutional Church  
 All truth speaks about God  
 Humanity of Jesus  
 Preach the gospel to all nations  
 Personal repentance  
 Personal relationship with Jesus  
 Open-door Church  
 Christians with authority to broadcast  
 Christ had to be punished

### 4. Social Perceptions.

Ethical Jesus  
 Old Testament Prophets - social commentators  
 Women's rights  
 Political activism  
 Civic religion  
 Priority of the Poor  
 Keep Sunday special  
 Homosexuality is a disorder  
 Support for the political status quo  
 Pro Life  
 Ecological concern  
 Israel remains a special part of God's plan  
 Law of God  
 Old Testament Prophets - predictors of future events

b) Pilot questionnaire.

The preliminary lists (TABLE 1 above) were submitted for comment to two Evangelical broadcasters: David Adams (European Director of Trans World Radio) and Bill Thatcher (Director, International Christian Media Commission. Seattle). The lists, with a number of amendments were set out in the form of a questionnaire (TABLE 4 below) and presented to participants in the WACC (European Region) "Conference and TV-Workshop" "Putting Faith into Pictures", held at Ernst Sillem Hoeve, Lage Vuursche, Near Hilversum, Netherlands from May 1st to May 6th 1993. The conference included Evangelicals and non-Evangelicals and radio and television producers. Subjects covered included radio and television topics.

The pilot questionnaire was announced by Dr. Wim Koole, chairperson of the conference and one of the Netherlands' leading religious television producers. Daan Buddingh, the head of the Planning and Research Department of NCRV (Netherlands) announced the questionnaire and organised the collection of the completed papers. Twenty-four hours were allowed for the completion of the questionnaires. One particular problem arose. Five German, Austrian and Norwegian conference participants found difficulty with the term "Evangelical". This was made clear by written comments on a number of questionnaires and by comments made to Dr. Koole. Interestingly, the five who encountered difficulty were "non-Evangelical" members of one or other of the Lutheran (Evangelical) churches. Evangelical (as the word is used in this research project) respondents (even those with limited English) had no difficulty whatever with the term. Another problem appeared to the length of the questionnaire (six pages).

The results of the pilot (Lage Vuursche) questionnaire were as follows:-

TABLE 4:-

# 1. Theological Terms

|                          |     |
|--------------------------|-----|
| "The Bible says"         | *11 |
| "Human rights"           | 2   |
| "Evil"                   | 5   |
| "Christian" (narrow use) | 8   |
| "Peace"                  | 1   |
| "Christian" (broad use)  | 1   |
| "Sin"                    | *10 |
| "Second Coming"          | 9   |
| "New Birth"              | *11 |
| "Occult"                 | 3   |
| "Religion"               | 1   |
| "Christianity"           | 3   |
| "Tradition"              | 1   |
| "Justice"                | 1   |
| "Angels"                 | 1   |
| "Church"                 | 0   |
| "Devil"                  | 5   |
| "Liberation"             | 1   |
| "Family"                 | 2   |
| "Good News"              | 4   |

# Written-in

|                 |    |
|-----------------|----|
| "Saved"         | *2 |
| "Family Values" | 1  |
| "Power of God"  | 1  |
| "Holy Spirit"   | 1  |

# 2. Programme Formats

|   |     |
|---|-----|
| God spoke to me                                 | *9  |
| Infant baptism                                  | 0   |
| Arguments for the existence of God              | 3   |
| Representatives of the church hierarchy         | 1   |
| The programme itself is a spiritual opportunity | 6   |
| Programming about non-Christian religions       | 2   |
| Personal joy                                    | 4   |
| Early Church history                            | 0   |
| Programming about religion                      | 0   |
| Traditional church festivals                    |     |
| (in addition to Christmas and Easter)           | 0   |
| Stories of Christian success                    | 8   |
| Programme material for young people             | 5   |
| Balanced presentation of issues                 | 0   |
| Direct appeals for practical support            | 3   |
| Simple faith                                    | 4   |
| The quest for the historical Jesus              | 3   |
| North American influence                        | 1   |
| Evolution                                       | 0   |
| Personal testimony                              | *8  |
| Direct over-the-air evangelism                  | *13 |
| Liturgical music                                | 0   |
| Contemporary Christian music                    | 4   |
| Enquiry into ethical matters                    | 2   |

|                                      |   |
|--------------------------------------|---|
| Non-ordained programme personalities | 2 |
| Written-in                           |   |
| Solicitation/Fund-raising            | 1 |
| Christian Yellow Pages               | 1 |

### 3. Theological Convictions

|   |     |
|---|-----|
| Centrality of Atonement                     | 7   |
| Centrality of Resurrection                  | 3   |
| Universalism                                | 1   |
| Many Christians are nominal                 | 4   |
| Broadcasting itself is an evangelistic tool | *11 |
| Redeeming the world                         | *7  |
| New life now                                | 4   |
| Inerrant Bible                              | 7   |
| Divine Christ                               | 1   |
| Ordained minister's authority to broadcast  | 1   |
| Anticipation of present-day miracles        | 5   |
| The Bible, a product of tradition           | 0   |
| Ethical Jesus                               | 1   |
| Institutional Church                        | 2   |
| All truth speaks about God                  | 0   |
| Humanity of Jesus                           | 1   |
| Preach the gospel to all nations            | 7   |
| Personal repentance                         | 3   |
| Personal relationship with Jesus            | *8  |
| Open-door Church                            | 2   |
| Christians with authority to broadcast      | 2   |
| Christ had to be punished                   | 2   |
| Written-in                                  |     |
| God so loved the world                      | 1   |
| And the world knew him not                  | 1   |

### 4. Social Perceptions

|  |     |
|--|-----|
| Ethical Jesus  | 3   |
| Old Testament Prophets - social commentators         | 1   |
| Women's rights                                       | 2   |
| Political activism                                   | 2   |
| Civic religion                                       | 2   |
| Priority of the Poor                                 | 0   |
| Keep Sunday special                                  | 8   |
| Homosexuality is a disorder                          | *13 |
| Support for the political status quo                 | 4   |
| Pro Life   | 10  |
| Ecological concern                                   | 2   |
| Israel remains a special part of God's plan          | *12 |
| Law of God   | 7   |
| Old Testament Prophets - predictors of future events | *11 |
| Written-in   |     |
| Christianity is the only true way                    | 1   |
| Politics and religion don't mix (UK attitude)        | 1   |
| Man is head of the family                            | 1   |
| Public morality                                      | 1   |

Other information gained from the pilot questionnaire was as follows:-

Professional broadcasting experience of respondents:

|        |     |
|--------|-----|
| SMALL  | 0   |
| MEDIUM | 8.5 |
| GREAT  | 8.5 |

Religious emphasis of respondents:-

|                 |     |
|-----------------|-----|
| EVANGELICAL     | 3.5 |
| NON-EVANGELICAL | 6.5 |
| NEITHER         | 6   |

In the opinion of the respondents -

Religious broadcasting, as currently practised, is:-

|   |    |
|---|----|
| "The Church's single most effective ally" | 0  |
| "One of the most effective allies"        | 1  |
| "An effective ally"                       | 10 |
| "A possibly-ineffective ally"             | 5  |
| "An ineffective ally"                     | 0  |

Religious broadcasting has the potential to become:-

|   |   |
|---|---|
| "The Church's single most effective ally" | 0 |
| "One of the most effective allies"        | 6 |
| "An effective ally"                       | 8 |
| "A possibly-ineffective ally"             | 2 |
| "An ineffective ally"                     |   |

Conclusion: As far as theological terms were concerned, the following terms achieved the highest scores and should be included in the final questionnaire (Chapter 8 below):-

Theological terms (highest scores):-

The Bible says

Sin

New birth

(and because it was written-in) Saved

Since the final questionnaire would necessarily include a mix of Evangelical and non-Evangelical words, it is reasonable to understand that the lowest-scoring terms and words may be "less-Evangelical". The lowest scores are set out below:-



Theological terms (lowest scores):-

liberation  
church  
justice  
tradition  
religion  
Christian (broad use)  
peace

It will be seen (in Chapters 7, 8 and 9 below) that content analysis is applied only to single words. Nevertheless the pilot questionnaire findings in the three areas (broadcast formats, theological convictions and social perceptions) remain important to this research and to a general understanding of Evangelical hopes and aspirations. Particular use of these findings is made in Chapter 11 (below) in which a new category of evidence is introduced: A review and comparison of the stated hopes and understandings of Evangelicals for Evangelical broadcasting and its function in Britain and Hungary.

The highest scores in the remaining three categories were as follows:-

Programme formats:-

God spoke to me  
Evolution  
Personal testimony

Theological convictions:-

Broadcasting itself is an evangelistic tool  
Redeeming the world  
Personal relationship with Jesus

Social perceptions:-

Homosexuality is a disorder  
Israel remains a special part of God's plan  
Old Testament prophets - predictors of future events

By participating in the pilot questionnaire both Evangelical and Non-Evangelical broadcasters had given encouragement to the idea that Evangelical broadcasting could be identified by its manifest content. Several respondents had availed themselves of the opportunity to write-in various additional content characteristics. Five respondents had made understandable confusions between the English and German uses of the word Evangelical. No respondent had indicated that questionnaire exercise itself was flawed.

## Chapter 8.

Two final questionnaires (in Hungarian and English) simultaneously circulated to the participants in two major Evangelical broadcasting conferences.

The original intention in this research project was to conduct the final questionnaire, by post, to a random selection of Evangelicals. Two problems arose. Firstly, it proved very difficult in Hungary especially to make clear distinctions between Evangelical and non-Evangelical Christians. There are a number of people who have been touched by one or other of the Hungarian Evangelical movements but who are unhappy with the designation Evangelical and prefer to describe themselves by their denomination. Secondly, even in Western Europe, it proved difficult to draw clear lines between Evangelicals and non-Evangelicals.

To take both points together, a serious attempt was made to access the computer-held data bases of the World Evangelical Fellowship<sup>1</sup> (WEF) and of the International Christian Media Commission (ICMC)<sup>2</sup>. This attempt was overseen by Bill Thatcher, the Executive Director of ICMC. Advice on random selection was provided by Dr. Graham Mytton, head of the Audience Research Department of the BBC World Service.

Bill Thatcher sent the following E-mail<sup>3</sup> to the present writer:

"After identifying all the Europeans on our mailing list, I went through that list (with no sort criteria so that the appearance upon the list was random) and marked those who, because I either knew them or their organisation name gave a clue, seemed to fit the criteria you supplied i.e., European Evangelicals with knowledge of broadcasting. This process cut the appropriate universe to 165 people.

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<sup>1</sup> In Seattle.

<sup>2</sup> Also in Seattle.

<sup>3</sup> Fri Jun 4 23:24:06 1993

"I found that I had picked number 91. So, I counted from the beginning of the non-sorted list of 165 people to number 91. From there I picked every sixth name. When I came to the end of the list I just kept counting to the beginning of the list. I must say I was especially surprised that, with this randomness, we still ended up with Norman Stone, Ernie Rea<sup>4</sup> and David Winter<sup>5</sup> on the list."

Of the names personally known to Thatcher, some did not appear to be "Evangelical". Since it proved difficult (by random selection) to build a mailing list of self-labelled European Evangelicals, it was decided to issue the final questionnaire(s) in the context of broadcasting conferences. The pilot questionnaire had been purposely presented to the participants in a mixed (Evangelical/non-Evangelical) conference. The final questionnaire was presented to two (almost simultaneous) broadcasting conferences in Belgium and Hungary. Both conferences were organised by declared Evangelical broadcasting agencies (the Fellowship of European Broadcasters in Belgium and Trans World Radio/MERA in Hungary). It is assumed in this research that such conference-sponsorship will (to a great extent) result in a process of Evangelical self-selection. In other words, Evangelical broadcasters will tend to predominate at broadcasting conferences arranged by Evangelical agencies. This assumption cannot be made with quite the same confidence about the names on Evangelical mailing lists and, most importantly, British data protection legislation would make it impossible to access some British-based Evangelical data-bases.

The conference in Belgium was the European Convention of the Fellowship of European Broadcasters. The conference took place in the Sofitel Hotel, Brussels Airport. The conference in Hungary was a conference for Christian broadcasters organised by Magyar Evangéliumi Rádió.

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<sup>4</sup> Head of the Religion department at the BBC.

<sup>5</sup> Former Head of the Religious Department at the BBC (Note change of departmental name).

In order to achieve accuracy and clarity, the final (bi-lingual) questionnaire was confined to single words. The final questionnaire is set out below (Table 1). The key results of the pilot questionnaire (Bible, Sin, New Birth and Saved) have an asterix in the table but not of course in the questionnaire itself. The questionnaire includes both possible-Evangelical and unlikely-Evangelical words (as determined by the pilot questionnaire). Where possible, single-words are used. In some cases (in order to achieve unambiguous translation into Hungarian) words and terms used in the pilot questionnaire are now represented by synonyms<sup>6</sup>. In the final questionnaire, an invitation was given to respondents to write-in additional Evangelical words. Needless to say possible-Evangelical and possible-non-Evangelical words were arranged randomly.

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<sup>6</sup> i.e. born-again.



TABLE 1

**English-language  
Evangelical Key Words  
(FEB Conference, Belgium)**

angel  
 bible\*  
 born again\*  
 devil  
 economy  
 god  
 good news  
 human  
 justice  
 the lord  
 non-christian  
 peace  
 political  
 poverty  
 religion  
 salvation\*  
 sin\*  
 the spirit  
 theology  
 unemployment  
 violence  
 women

**Hungarian-language  
Evangelical Key Words  
(MERA Conference, Hungary)**

angyal  
 biblia  
 újjászületés  
 ördög  
 gazdaság  
 isten  
 evangélium  
 emberi  
 igazság  
 az ur  
 nem keresztyén  
 béke  
 politikai  
 szegénység  
 vallás  
 megváltás  
 bűn  
 a szellem  
 (Szentlélek)  
 teológia  
 munkanélküliség  
 erőszak  
 nők

The questionnaires were as simple as possible. Respondents were asked to circle five Evangelical words<sup>7</sup>. The questionnaires were announced, explained and distributed to the Brussels conference by Harvey Thomas and David Ollson<sup>8</sup> and to the Dömos Conference by David Adams (speaking in English through a translator). Only the English-language word-list was presented to the Brussels conference and only the Hungarian-language list to the Dömos conference. The moderators were asked to say simply: "Here is a list of words. Which of these words would you hope to find in Evangelical broadcasting?" The results of the questionnaires were as follows (Table 2):-

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<sup>7</sup> In the English-language questionnaires, respondents were also asked (in a separate questionnaire section) for answers about broadcast formats, theological convictions and broadcast formats, along the lines of the pilot questionnaire. In Hungary, these sections of the questionnaire were abandoned on the advice of the moderator.

<sup>8</sup> European Director of International Media Ministries, Brussels.

TABLE 2

**English-language  
Evangelical Key Words  
(FEB Conference, Belgium)**

|               |    |     |
|---------------|----|-----|
| angel         | 0  | 0%  |
| bible         | 34 | 89% |
| born again    | 16 | 42% |
| devil         | 6  | 16% |
| economy       | 0  | 0%  |
| god           | 18 | 47% |
| good news     | 16 | 42% |
| human         | 4  | 11% |
| justice       | 6  | 16% |
| the lord      | 14 | 37% |
| non-christian | 3  | 8%  |
| peace         | 9  | 24% |
| political     | 1  | 3%  |
| poverty       | 1  | 3%  |
| religion      | 1  | 3%  |
| salvation     | 24 | 63% |
| sin           | 18 | 47% |
| the spirit    | 12 | 32% |
| theology      | 1  | 3%  |
| unemployment  | 2  | 5%  |
| violence      | 0  | 0%  |
| women         | 1  | 3%  |

Completed 38

*Written-in:-*

|                |   |
|----------------|---|
| Jesus Christ   | 1 |
| The Lord Jesus | 1 |

**Hungarian-language  
Evangelical Key Words  
(MERA Conference, Hungary)**

|                           |    |     |
|---------------------------|----|-----|
| angyal                    | 0  | 0%  |
| biblia                    | 33 | 89% |
| újjászületés              | 27 | 73% |
| ördög                     | 0  | 0%  |
| gasdaság                  | 0  | 0%  |
| isten                     | 21 | 57% |
| evangélium                | 29 | 78% |
| emberi                    | 4  | 11% |
| igazság                   | 2  | 5%  |
| az ur                     | 14 | 38% |
| nem keresztyén            | 0  | 0%  |
| béke                      | 4  | 11% |
| politikai                 | 0  | 0%  |
| szegénység                | 1  | 3%  |
| vallás                    | 1  | 3%  |
| megváltás                 | 29 | 78% |
| bűn                       | 21 | 57% |
| a szellem<br>(Szentlélek) | 9  | 24% |
| teológia                  | 0  | 0%  |
| munkanélküliség           | 0  | 0%  |
| erőszak                   | 0  | 0%  |
| nők                       | 0  | 0%  |

Completed 37

The findings of two parallel questionnaires (one English-language and the other Hungarian) were encouragingly similar. Accidentally, the number of responses was almost the same (37 and 38). The highest score (for Bible) was almost identical. It had been foreseen (see Chapter 2 above) that one simple word-list would not be sufficient for a study of word-frequency. Simply searching for the highest-scoring words in the final questionnaires would take no account of synonyms and thus the final results could be inaccurate.

It remained therefore to take the five highest-scoring words in both English and Hungarian and to create (on the basis of these five words) five word-groups as follows:

Bible  
New Life  
Gospel  
Rescue  
Sin

In both Hungarian and English there are, within these five word-groups, a number of synonyms as follows (TABLE 3) and these are the basis for the word-measurement recorded in Chapter 10 (below):-

TABLE 3

## PRIMARY WORD SEARCH. EVANGELICAL WORD GROUPS

1. *Bible Word Group*

|               |             |
|---------------|-------------|
| bible         | biblia      |
| biblical      | bibliai     |
| scripture     | szentírás   |
| scriptural    | szentírási  |
| word of god   | isten igéje |
| (god's*) word | ige         |

2. *New Life Word Group*

|                 |              |
|-----------------|--------------|
| verb. (be) born | újjászület   |
| again           | újjászületés |
| new birth       | megtér       |
| verb. (be)      | megtérés     |
| converted       | új élet      |
| conversion      |              |
| new life        |              |



3. *Gospel Word Group*

|                             |            |
|-----------------------------|------------|
| good news                   | jó hír     |
| good tidings                |            |
| gospel                      | evangélium |
| (evangelical <sup>1</sup> ) |            |

4. *Rescue Word Group*

|                  |           |
|------------------|-----------|
| salvation        | megmentés |
|                  | üdvozítás |
| saviour          | megmentő  |
|                  | üdvözítő  |
| verb. (be) saved | megment   |
| redemption       | megváltás |
| redeemer         | megváltó  |

5. *Sin Word Group*

|        |       |
|--------|-------|
| sin    | bűn   |
|        | vétek |
| sinful | bűnös |

<sup>1</sup> Note:

"Evangelical", "evangelicalism", "evangelistic" and "evangelism" are not included in the overall English-language word-search.

The Hungarian/English differences between the *evangel*- words has been touched upon in Chapter 7 (above).

TABLE 4

## SECONDARY WORD LIST

## LOW-SCORING WORDS

6. *Israel Word Group*

|               |                |
|---------------|----------------|
| israel        | izrael         |
| israeli       | izraeli        |
| zion          | sion           |
| zionist       | cionista       |
| jew           | zsidó          |
| Jewish        | zsidók         |
| holy land     | szent föld     |
| chosen people | választott nép |

7. *Society Word Group*

|         |            |
|---------|------------|
| society | társadalom |
| nation  | nemzet     |
|         | nép        |

8. *Country Word Group*

|                |    |                |
|----------------|----|----------------|
| britain        | or | magyarország   |
| united kingdom |    | (hungary)      |
| uk             |    | erdély         |
| england        |    | (transylvania) |
| scotland       |    |                |
| wales          |    |                |

9. *Europe Word Group*

|          |         |
|----------|---------|
| europe   | európa  |
| european | európai |
| euro     | euro    |

10. *Devil Word Group*

devil  
satan  
tempter  
devilish  
satanic

ördög  
sátán  
kísértő  
ördögi  
sátáni

11. *Justice Word Group*

justice  
just

igazság  
igaz

12. *Peace Word Group*

peace

béke  
békesség  
nyugalom

13. *Church Word Group*

church

templom  
egyház

## Chapter 9

An introduction to the four categories of religious radio to be used in the word-search: British Evangelical and non-Evangelical, Hungarian Evangelical and non-Evangelical.

In the previous two chapters, the process of choosing particular words to be used in the word-frequency measurement (Chapter 10 below) was described and justified. The purpose of this chapter is to describe and justify the choice of the particular radio programmes (the case studies) in which the occurrence of these key-words is quantified. Almost forty hours<sup>1</sup> of radio programming have been chosen. The total can be considered in two perspectives: Firstly, half of the total is Evangelical and half is PSB; or, in the other perspective, half of the total is British and half is Hungarian. The decision to choose particular programmes has been governed by the need to compare (the comparison of Hungarian with British radio and the comparison of Evangelical with non-Evangelical radio). The second factor in making choices has been the need to construct a research model which will lead to a decisive test of the two hypotheses which are at the core of this research:

- i) The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions.
- ii) Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels.

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<sup>1</sup> 37 hours, 46 minutes.

The following programmes/radio features (Table 1) have been chosen as the case studies in this research project. In the remainder of this chapter, the background to each category of programming will be introduced. Where possible, the directly reported speech of key producers is included:-

TABLE 1

## Word Search 1. British/Evangelical Programmes

|      |      |  |           |
|------|------|--|-----------|
| a.1) | HCJB | "On-Line" (20 programmes)<br>Speech        | 363 mins. |
| a.2) | HCJB | "On-Line"<br>Music. 73 titles <sup>2</sup> | 207 mins. |

## Word Search 2. British PSB programmes (BBC)

|      |         |                                  |           |
|------|---------|----------------------------------|-----------|
| b)   | Radio 1 | The Big Holy One (6 prgs)        | 170 mins. |
| c.1) | Radio 2 | Pause for Thought (80-spots)     | 206 mins. |
| c.2) |         | Pause for Thought (Christian)    |           |
| c.3) |         | Pause for Thought (Other Faiths) |           |
| d)   | Radio 4 | The Sunday Programme (4 prgs)    | 160 mins. |

18 hours 26 minutes

## Word Search 3. Hungarian Evangelical Programmes

|    |                                     |           |
|----|-------------------------------------|-----------|
| e) | Magyar Evangéliumi Rádió (32 prgs.) | 464 mins. |
|----|-------------------------------------|-----------|

## Word Search 4. Hungarian PSB Programmes (Magyar Rádió)

|      |                   |           |
|------|-------------------|-----------|
| f.1) | Reformed (9 prgs) | 261 mins. |
| f.2) | Lutheran (9 prgs) | 261 mins. |
| f.3) | Baptist (6 prgs)  | 174 mins. |

19 hours 20 minutes

TOTAL

37 hours 46 minutes

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<sup>2</sup> See Appendix 8a.



1.

## Word Search 1. British/Evangelical Programmes

|           |                                  |           |
|-----------|----------------------------------|-----------|
| a.1) HCJB | "On-Line" Speech (20 programmes) | 363 mins. |
| a.2) HCJB | "On-Line" Music (73 titles)      | 207 mins. |

HCJB began transmissions from a sheep-shed in the Andes on Christmas Day 1931. The founders were Clarence Jones and Reuben Larsen. The call sign stands for "Herald Christ Jesus' Blessings". The corporate name is World Radio Missionary Fellowship Incorporated<sup>3</sup>. There are now twelve transmitters<sup>4</sup>. HCJB runs local radio in Ecuador, Panama and Mexico and has a relationship with local churches and Christian charities<sup>5</sup>

In one sense "On-Line" is the least "Evangelical" radio programme that it is possible to find. Compared with the exuberance of some of the American radio preaching programmes, or even with the British-voiced presentations of Victor Pearce or Dick Saunders, "On-Line" is an English-language magazine programme. It is aimed at European English-speakers. It re-uses a good deal of PSB and government-sponsored feature material<sup>6</sup>. Its music mix is not dominated by Christian music. Above all it is produced by a team, who are in turn responsible to an institution, which is itself part of one of the bigger international missionary broadcasting institutions.

In other words, the choice of "On-Line" facilitated the process

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<sup>3</sup> Head Office address: P.O. Box 39800, Colorado Springs, USA 80949-9800

<sup>4</sup> In Pifo, Ecuador. The transmitters range from 10,000 to 500,000 watts. The transmitters are powered by two hydro-electric turbines in Papallacta which produce six million watts.

<sup>5</sup> This is described in Mitchell, Alice May. Voices in the Andes. The Churches' Use of Radio in Ecuador. Edinburgh: Centre for Theology and Public Issues, 1993).

<sup>6</sup> Especially from Deutsche Welle.

of comparison with the non-Evangelical British programming. In "On-Line", HCJB World Radio tried to produce a general-interest magazine. It follows then that, of all the Evangelical-sponsored programmes in Britain, "On-Line" is the least likely to be the source of distinctively Evangelical words/symbols. The occurrence of these words is far more likely in preaching, exposition, prayer or highly-personalised programmes. An especially interesting question remains: Will it still be possible to find greater numbers of Evangelical words in "On-Line" than in BBC religious programmes?

In order to give some indication of the PSB programme-sound, a transcript of an interview with the "On-Line" producer Mike Beardsley<sup>7</sup>, is set out below:-

Music

Announcer: " "On-Line", produced in Europe by HCJB"

Music

"Hello and welcome to "On-Line" a brand-new series from HCJB which puts the spotlight well and truly on Europe. Produced in HCJB's studios in the United Kingdom, "On-Line" is committed team of reporters will be with you each week bringing you news and features from right across the continent. My name's Colin Lowther and today we'll be looking at the problems facing the introduction of a common European currency. We'll speak to one of Britain's top Christian songwriters about his new musical and "On-Line" reveals how the smell of a

product can affect the sell of a product. All that and some great music too and to get us off to a good start here's Lisa Stansfield."

Song: "Live together"

Lowther: That was Lisa Stansfield and her 1991 chart-topping song "Live Together" When a new radio programme gets under way there's a whole mass of factors to be considered. Who's listening? Which topics would interest them? What music do they enjoy? What on earth shall we call the programme.

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<sup>7</sup> Taken from programme 1, transmitted 2.4.93.

Well someone whose had the job of tackling these questions problems is the series editor for "On-Line" Mike Beardsley and he joins me now in the studio. Mike first of all why does HCJB need a European magazine programme?

Beardsley: Well the first reason that comes to mind is the fact that we don't have one. HCJB has lots of programmes in its European English service which have European items in them and some European flavour but HCJB simply does not have a European-based magazine programme that's made in Europe by a team that are based where the action is broadcasting to Europeans.

Lowther: So it's different to anything else that HCJB are doing but why is it worth doing in a more general sense?

Beardsley: Well we feel that not only is it something that HCJB aren't doing but it's something that other stations aren't doing either. For a start one thing that makes this series unique is that we are a team of Christians. Every member of the team that will contribute to this programme are Christians. Therefore that will underlie - our faith will underlie our approach to the series and a lot of the information, although we won't be talking about our faith all the time, we will be questioning world views and showing that as Christians we are also professionals. We relate to the world. We can talk about the world just like anybody else can and we can be - have a professional approach to how we relate affairs within Europe. But also the other thing that makes this series unique is that it's a listener participation series. We will have European English-speaking listeners who will contribute to the series all the way through and they are very much a part of the "On-Line" team.

Lowther: Producing a weekly programme must take a fair amount of hard work ? I would have thought. Have you ever done anything quite like this before?

Beardsley: Well I have actually. I used to work as head of English on a short wave international station in the Seychelles and one of the main projects I was involved in the latter half of my time there was to put a project very similar to this on the air. That involved daily live magazine programmes to India broadcasting from the Seychelles and again relating to English-speaking people within India. So it is very similar in many ways although this is just once a week. Who knows? It could well become a daily programme. I hope so.

Lowther: A final question. Why call the series "On-Line"?

Beardsley: Well anyone who knows anything about computer technology and more and more people are becoming aware of computer terminology, "On-Line" is very much a computer term and it gives the impression that we are plugged in - plugged in to where the action is, where the information is and I like to think that this series will be plugged in to Europe. Europe is one of the most exciting continents in the world at the moment. Some of the changes that are happening are so dramatic that we could have never dreamed of them just a few years ago and we want to relate some of that excitement from the Continent straight to our listeners wherever they may be

Lowther: Mike Beardsley. Thank you very much. So, now you know all about the programme, let's get on with it. Coming next on "On-Line" a common currency for Europe. Will it ever get off the ground? We'll find out after this song from Michael W. Smith.....

Mike Beardsley<sup>8</sup> confirms the argument set out in Chapter 6 (above) that:

"We felt that very few programmes currently comprising the English Service transmissions from Quito into Europe were actually made in Europe."<sup>9</sup>

The target listener<sup>10</sup> is:

"Male. He is an English-speaker or enjoys listening to programmes in English. He is 18-40 years old, interested in news/current affairs, a regular shortwave radio listener and enjoys a wide range of music. He is not a committed Christian but not antagonistic."

As for content, Mike Beardsley states that:

"Although the Christian thrust of the project could be termed as low-key evangelism, the Christian content of the programme, although clear and direct when it needs to be, takes up an

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<sup>8</sup> In 1993 he was Training Manager of HCJB.

<sup>9</sup> Written statement by Mike Beardsley to the present writer 21st September 1994.

<sup>10</sup> Ibid.

average of around 20% of the project (as opposed to 20% of each individual programme). We also agreed that a 60:40 speech content would be our aim".

The speech/music ratio is verified in the content analysis (below). In the twenty-programme sample which is the first case-study of this project, a 40% music content would amount to 217 minutes. In fact, the total music-minutes in the twenty programmes amount to 207 minutes, indicating that, in this respect at least, HCJB are meeting their stated objective.

In order to take account of Beardsley's caveat that Christian content takes up twenty per cent of the project as a whole, a relatively large sequential sample has been taken<sup>11</sup>. The question of "Christian content" is of course central to this present study. This research is based on the conviction that it is not possible, simply from stated hopes and aspirations about the content of programmes, to make judgments about material which a radio production team might consider to be either "Christian" or "general interest".

During the first phase of "On-Line"<sup>12</sup>, the intention was for each programme to contain four feature items. One or, at the most, two were produced by HCJB in Bradford. The remaining features were re-broadcasts, borrowed with permission from the English-services of agencies such as Radio Deutsche Welle, Radio Nederland, UN Radio and the British government's Central Office of Information (Radio Services Division).

It would be unwise to assume that the Bradford-produced material contains the "Christian content". For instance, a number of Bradford-produced features contain accounts of walking tours in the Lake District. Only at the end of these features is there any reference to a creator of the universe. Clearly, the first part

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<sup>11</sup> Twenty programmes.

<sup>12</sup> Until 31st December 1993.



of each feature is an introduction which leads eventually to an affirmation about God. But, in arriving at the percentage of "Christian content" (and this is the terminology of Mike Beardsley as well as this research project), how can a long, general-interest introduction to the story of John Bunyan or Dietrich Bonhoeffer (each the subject of several features in "On-Line") be quantified?

Additionally, secular music is often used in religious broadcasting to conclude a "Christian statement". In radio, music is chosen to fit the mood of the particular programme-segment. The complete music list of the first twenty "On-Line" programmes is set out below (Appendix 4 below). Some of the music may appear to be "Christian" while some is "secular". For the reason set out above, no attempt is made here to state categorically which music tracks are definitively secular and which are not. Everything depends on the use to which the music is put in the overall flow of the programme. This means that Mike Beardsley's "twenty per cent Christian content", while it is a readily understandable aspiration, is unquantifiable and therefore unverifiable. The purpose of this research (see Chapter 10 below), is, much narrower and therefore much more attainable: within the narrow limitations of word-frequency measurement, to at least measure the occurrence of Evangelical and non-Evangelical words.

"On-Line" went on air in 2nd April 1993 on a six month trial. After six programmes it was agreed between HCJB's Bradford office and the Quito transmission office that the trial would be extended until the end of 1993. Programme 40 was transmitted on December 31st 1993. By the 21st September 1993, the Bradford office had received only twelve written responses.

One of the great difficulties of the project was the lead-time between production and transmission. The need to send the produced programme by post from Yorkshire to Ecuador made it very difficult to react to news developments and to manage radio-quizzes and other on-air listener-response features. HCJB had to



allow a "time cushion" of at least four weeks between production and transmission. Often this period was stretched to six weeks. Andrew Steele, director of HCJB's British operation, and Mike Beardsley explored the possibility of overcoming the time lag by using digital radio transmissions by satellite<sup>13</sup> or even a simple sound-modem between computers.

#### Word Search 2. British PSB programmes (BBC)

|      |         |                                  |           |
|------|---------|----------------------------------|-----------|
| b)   | Radio 1 | The Big Holy One (6 prgs)        | 170 mins. |
| c.1) | Radio 2 | Pause for Thought (80-spots)     | 206 mins. |
| c.2) |         | Pause for Thought (Christian)    |           |
| c.3) |         | Pause for Thought (Other Faiths) |           |
| d)   | Radio 4 | The Sunday Programme (4 prgs)    | 160 mins. |

The source of the second case study for this research is BBC radio. This is not to say that the BBC is the only source of British non-Evangelical religious radio. Since the late 1970s, religious radio has been included in the schedules of British independent local radio stations. Indeed, until the 1990 Broadcasting Act, these local stations had a duty to provide a religious output, a duty which curiously was not technically incumbent on the BBC. From 1980-1988, many Independent Local Radio stations had a thriving religious output. In 1987 the Sony Radio Award (Best Drama Section)<sup>14</sup> was awarded to Canon Andy Radford of the commercial station GWR<sup>15</sup>. Two years before, Essex Radio had replaced its "Soul" evening show with a two hour live relay of a Billy Graham meeting. More than half the independent stations in 1986 had a morning thought or reflection. In a

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<sup>13</sup> ISDN.

<sup>14</sup> There was no specifically Religious section.

<sup>15</sup> Great Western Radio.

training guidebook for clergy and other speakers, Tony Black, Assistant Religious Broadcasting Officer of the IBA<sup>16</sup> wrote<sup>17</sup>:

"At their best, they (morning reflections) can be, and are, an effective pause in the midst of a busy radio programme giving time to think about the deep, quiet things of God. Let's try to take them more seriously."

In the late 1980s, there was a profound change. A lighter regulatory touch, and staff cuts at the IBA, created a greater sense of independence on the part of programme controllers. The continuation of religious features now depended on each station's management. In a number of cases, the religious producer retained her position because her station's licence was nearing the end of its term and there was a need, in the franchise re-application, to convince the IBA about the station's good record in community affairs. However, by the beginning of our period (1989), Independent Local Radio no longer had anything approaching a standard in religious output.

Therefore the British non-Evangelical case studies have been chosen from the national output of the BBC: Radio One, Radio Two and Radio Four. The reason for this spread is based on the plain fact that, since the days of the Home Service, Light Programme and Third Programme, the BBC has sought to cater simultaneously to different radio audiences. As with the British Evangelical and Hungarian case studies, the BBC case studies represent the output of an institution and a radio-service but they do so, in a way that reflects three very different audiences:-

|         |                      |                |
|---------|----------------------|----------------|
| Radio 1 | The Big Holy One     | (6 programmes) |
| Radio 2 | Pause for Thought    | (80-spots)     |
| Radio 4 | The Sunday Programme | (4 programmes) |

It has to be said here that, at the conclusion of the content analysis section (Chapter 10 below) no claim will be made for the BBC radio's total religious content. No attempt will be made to

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<sup>16</sup> Independent Broadcasting Authority.

<sup>17</sup> in Elvy, Peter. One Minute Please. (McCrimmon: Great Wakering, 1986).

aggregate the content of the above programmes and describe the result as a BBC grand total. Indeed the analysis of three separate BBC productions, may make it possible to make valuable comparisons between the three BBC outputs. However, aggregate totals for word-counts from Magyar Rádió are provided in the results (Chapter 10 below). The reason lies in the fact that the Hungarian religious programmes (Reformed, Lutheran and Baptist) occupy the same time-slot in the same daily radio schedule. In two cases<sup>18</sup>, they even have the same producer. To count Magyar Rádió as three separate outputs and as one output is therefore justifiable. The Hungarian situation is in no way parallel to the enormous differences in style and content that exist between religious broadcasting on BBC Radios One, Two and Three.

Furthermore (and this applies also to the output of Magyar Rádió below), worship is, as far as possible<sup>19</sup>, excluded from the case studies. This is not to say that broadcast worship is not religious broadcasting. The reason for the exclusion is that worship plays a far larger part in religious broadcasting than it does in Evangelical broadcasting. Also broadcast worship almost always reflects the religious stance of the worshipper as much as that of the broadcasting gatekeeper.

This research aims to effect cross-comparisons between Evangelical and the non-Evangelical radio of the BBC and Magyar Radio. This task is complicated by the fact that in British religious radio, to a far greater extent than in Hungarian religious radio, non-Christian religions have some place. It has not been possible to devise a quantitative means for "filtering out" non-Christian religious material. In the Radio One "Big Holy One" programmes, there is a feature "The Joy of Sects". This is a comment on a number of non-Christian or neo-Christian religions movements. The Radio Two "Pause for Thought" spots contain a

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<sup>18</sup> Lutheran and Baptist.

<sup>19</sup> Some sound clips from worship services occur in all case studies, apart from HCJB "On-Line".

proportion of speakers representing other faiths.

Rather than devising some quantitative means for excluding non-Christian material from this content analysis, the intention here is to include it. But it has to be said that the only case in which it is possible to quantify it accurately is in the Radio Two "Pause for Thought" spots where, in most cases but not all, the identity of the speaker can be linked with a specific religious affiliation.

|      |         |                                  |           |
|------|---------|----------------------------------|-----------|
| c.1) | Radio 2 | Pause for Thought (80-spots)     | 206 mins. |
| c.2) |         | Pause for Thought (Christian)    |           |
| c.3) |         | Pause for Thought (Other Faiths) |           |

Before "The Big Holy One" there was no religious broadcasting on BBC Radio One. The idea for the programme was conceived in 1992 by the Soho-based independent producer "Burning Pictures". In that year, independent producers were promised up to twenty-five per cent of the BBC's radio output. "The Big Holy One" gained its place in the Radio One schedule with only a passing reference to the BBC's religion department. "The Big Holy One" is presented by Radio One's presenter Simon Mayo<sup>20</sup>. The other partners in "Burning Pictures" are Martin Wroe and Adrian Reith.

"The Big Holy One" claimed to be "irreligious religious radio"<sup>21</sup>; radio that is quirky, humorous, (a) new magazine programme looking at God, faith, beliefs....and where to get your clerical robes designed". Weekly features included "Heretic of the Week", "The Actress and the Bishop" as well as "The Joy of Sects".

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<sup>20</sup> In 1993, he was a Breakfast presenter.

<sup>21</sup> Bulletin of the Media Awareness Project. Bulletin 19. June 1993. Page 1.

A Church Times profile<sup>22</sup> by Colin Moreton said of Simon Mayo, that:

"His mid-morning show on BBC Radio One has an audience of millions, in homes and offices across Britain. He is also a churchwarden who has been pictured in The Sun with a halo over his head. In short, he's the best pop icon the Evangelical Church has got these days after Cliff Richard."

Martin Wroe and Adrian Reith worship at the same church as Simon Mayo. All three are active in the annual Greenbelt Arts Festival, which has long been a centre for young Evangelical artists.

Simon Mayo says<sup>23</sup>:

"We were not out to ridicule faith. There were aspects of organised religion we were having a go at, but the unwritten agenda was that faith is good. Religion and Radio One actually go together very well: everybody believes in something; the language of religion has always been part of rock and roll, the Celtic-Rangers, Catholic-Protestant thing is relevant to many listeners; there's a lot of very heavy Hindu stuff coming through some performers at the moment".

In 1993, "The Big Holy One" consisted of a short series of half-hour programmes on Monday nights<sup>24</sup>. In that same year, Mayo, Reith and Wroe won a Sony Radio Award<sup>25</sup> for:

"Catapulting religious broadcasting into a new era. The Judges were impressed with the concept, production values and integrity of this irreligious religious magazine programme."<sup>26</sup>

Writing to the present writer on May 25th, 1995. Adrian Reith said:

"As you know there is nothing easy about doing this show - in that there are not many people with can find to work with us who understand what we are trying to do".

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<sup>22</sup> Profile. Church Times. March 18th 1994. Page 8

<sup>23</sup> Ibid.

<sup>24</sup> 8.30 pm - 9 pm.

<sup>25</sup> Best features and magazine section.

<sup>26</sup> Sony Radio Award citation 1994.

## RADIO TWO.

Radio Two in 1993 was the BBC's most prolific source of religious radio<sup>27</sup>. At no time was this made clearer than from 23th to 30th May 1993, when the channel had a week-long "World of Faith", a week of special programming devoted to "Faith in Britain" and containing most of the channel's religious-broadcasting personalities.

## "World of Faith" week included:

|                 |   |                 |
|-----------------|---|-----------------|
| Sunday 23rd May | Good Morning Sunday<br>with Don Maclean                             | 7 am - 9 pm     |
|                 | Which religion?   |                 |
|                 | Sunday Half Hour<br>with Roger Royle                                | 8.30 pm - 9 pm  |
| Monday          | The Jamesons  | 10.30 pm        |
|                 | Rev. Anne Easter<br>on Women's ordination                           |                 |
| Tuesday         | Gloria Hunniford  | 2 pm - 3.30 pm  |
|                 | meets Rabbi Lionel Blue   |                 |
|                 | Helen Shapiro Gospel Concert  | 7 pm            |
|                 | Hayes over Britain  | 7.30 pm - 9 pm  |
|                 | Brian Hayes on the shift<br>from Christianity to other<br>religions |                 |
|                 | Songs of Faith  | 9 pm            |
| Wednesday       | Jimmy Young Show  | 11.30 am - 2 pm |
|                 | with guest Dr. George Carey   |                 |
|                 | Folk on Two   | 7 pm            |
|                 | Church music in Wessex  |                 |
| Thursday        | Gloria Gaynor's   | 9.45 pm         |
|                 | Gospel Train  |                 |
|                 | Wally Whyton  | 7.30 pm         |
|                 | Religious country artists   |                 |
|                 | Paul Jones  | 9 pm            |
|                 | Archive gospel music  |                 |
| Friday          | Listen to the Band  | 9 pm            |
|                 | The Salvation Army  |                 |
|                 | Jazz Notes Midnight   | - 1 am          |
|                 | Religious jazz  |                 |
| Saturday        | Cliff Richard Gospel Concert  | 6 pm            |
| Sunday          | Bob Hope  | 7 am - 9 am     |
|                 | Faith, Hope and Comedy<br>with Don Maclean                          |                 |

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<sup>27</sup> In terms of recognizable personalities and in the quantity of separate religious features.



Throughout the year, however, Radio Two had and has a considerable religious output and, over a twenty-four hour period, no less than four daily "Pause for Thought" spots. In 1993, these radio features were introduced by two day time presenters:

|                |               |
|----------------|---------------|
| 5am - 7 am     | Sarah Kennedy |
| 7 am - 9.30 am | Terry Wogan   |

Two further nighttime "Thoughts" were transmitted at 1.30 pm and 3.30 pm.

The decision to use Radio Two "Pause for Thought" spots as one case study in this present research is based on the following considerations: Firstly, a range of speakers and opinions are available. Secondly, the time constraint (2-3 minutes) makes it necessary for each speaker to consider every word, and the script is then agreed with the producer. Thirdly, it is possible (as in this present case) to isolate "Thoughts" that share one producer. Eighty separate "Pauses" are used in this present research. All eighty were produced by Jane Jeffes of Unique Productions, London. The features used in this research come from the first tranche of Unique Broadcasting "Pauses"<sup>28</sup>.

In the content analysis of "Pause for Thought", music causes one complication. Often the "out-music" is faded up under the speaker. In the content analysis (Chapter 10 below) no account is taken of music lyrics, although, on a number of occasions the words of the song are clearly considered by the presenter (if not the speaker) to be an integral part of the "Thought".

In the majority of the eighty "Thoughts", it is possible to identify the denominational or confessional loyalty of the speaker<sup>29</sup>. It is thus possible to make cross-comparisons between

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<sup>28</sup> In November 1993, the contract with Unique Broadcasting was renewed.

<sup>29</sup> Sometimes the identification comes from internal evidence (e.g. "in my vicarage") and sometimes from external evidence such

the content of the "Thought(s)" of Christian speakers and those representing other faiths. Great caution is exercised, however, in this regard. The sample size from other faiths is not large and in any case no attempt has been made to analyze a lengthy sequence of radio spots. Rather, as has been said, it has been decided to concentrate on the pre-recorded "Thoughts" of one single producer. The gatekeeping role of Unique Broadcasting over these "Thoughts" is, of course, immense. Speakers are invited by Unique Broadcasting and not by the BBC. It appears from these early spots in the Unique-BBC relationship that a team of regular speakers was soon established<sup>30</sup>.

d) Radio 4 The Sunday Programme (4 prgs) 160 mins.

The third BBC case study (British/non-Evangelical radio) is the BBC Sunday programme. This programme is a Sunday counterpart to Radio Four's weekday current affairs programme, "Today". The results of a content analysis of a small number of "Sunday" programmes must be handled with caution. The programme is in two parts, separated by a ten-minute 8 am news bulletin and a five-minute review of the Sunday papers. Religious features in the two sections of "Sunday" are often five-minutes in length. It follows that word-frequency is more than usually determined by a very small number of programme topics.

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as the name of the speaker.

<sup>30</sup>These Unique Productions "Pause for Thought Spots" represent an uncertain stage in the development of the genre. There was a time in the early 1980s when radio producers frowned on recorded words of wisdom. They are too timeless and unrelated to the day, except as far as predictable religious holy days are concerned. The BBC's decision to farm out the production of the spots was made possible by the 1989 decision to allow greater access to independent producers.

In an "Overview of Opportunities"<sup>31</sup>, Ernest Rea gave a robust defence of BBC religious radio and television. His radio "success stories" included Radio Four's Morning Service which "reaches about one million listeners each week". Rea then singled out "Good Morning Sunday" and "Songs of Praise" (both on Radio Two) as two important signs to the "continued influence of religion in the life, culture and mores of the British people". Radio Four's "Sunday" was not mentioned in the course of Rea's half hour speech.

Four "Sunday" programmes<sup>32</sup> are included in the word-measurement exercise (below) for two reasons: Firstly, in the interests of comprehensiveness, to provide some evidence from Radio Four to be set aside evidence from the other channels. The second reason is to measure in particular those words that are included in the this project's "Church" and "Nation" word groups.

It is expected that the public service national radio services (BBC and Magyar Rádió) will produce a large number uses of "Britain"/"Hungary", "nation" and "community". A point of special interest will be the degree to which, in comparison, Evangelical broadcasters earth their programmes in specific countries and situations or whether, in Carlos Valle's criticism (see Chapter 1 above), they are voices from nowhere. Or is indeed the nature and content of Evangelical broadcasting more significantly shaped by the national cultural context than by Evangelical presuppositions?

Shortly after the end of 1993<sup>33</sup>, the BBC instituted an internal working group to review religious broadcasting strategy. The group concentrated on five audience groupings<sup>34</sup>:

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<sup>31</sup> Delivered to the Third Cranfield Conference. November 5th 1993.

<sup>32</sup> In a monthly sequence.

<sup>33</sup> Spring 1994.

<sup>34</sup> Source Culham College Institute paper, 4 September 1994.

1. Christian believers
2. Believers from non-Christian faiths
3. People of no faith
4. People of vague faith
5. Young people

Of the three BBC programmes chosen for this present content analysis, Radio One's "Big Holy One" could be said to have been aimed at groups 1,3,4,5. Radio Two's "Pause for Thought" was directed at groups 1 and/or 2, 3 and 4. Radio Four's "Sunday" was possibly aimed at 1. There has to be some hesitation. "Sunday" is sometimes advertised in the Radio Times as a programme with news of the churches<sup>35</sup>. It is first and foremost a programme about the Christian communities of faith, rather than a programme for believers.

During the period of this research, religious broadcasting in Britain received something of a shock. In 1982, after a spate of severe inner-city violence, it was suggested that one of the causes of British racial tension was a widespread misunderstanding of religions. Radio Four commissioned "Worlds of Faith", a twelve-part series which gave some insight into the intensity and sincerity of Muslim, Hindu and Sikh religious observances. The idea that Faith shall speak peace unto Faith, was taken up by many<sup>36</sup>. The content analysis (below) will suggest that the "Sunday" programme is heavily preoccupied with the Church of England. The question that the content analysis will partly answer is: Does Hungarian public service broadcasting have a lesser interest in "Church"?

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<sup>35</sup> In October 1993, this was not the case. The programme was simply advertised as "Sunday" introduced by Trevor Barnes.

<sup>36</sup>including Pauline Webb in her chapter in "Opportunities and Limitations in Religious Broadcasting."

## Word Search 3. Hungarian Evangelical Programmes

e) Magyar Evangéliumi Rádió (32 prgs.) 464 mins.

Three Evangelical radio programmes have been broadcast into Hungary during the short wave transmissions from Monte Carlo of Transworld Radio. Throughout the period of this research (19889-1993), these programmes consisted of a Dutch Hungarian-language service sponsored by the Nederlandse Gereformeerde Kerken, Norwegian (Lutheran) programmes<sup>37</sup> in Hungarian and Transworld Radio's own Hungarian-language service. The IBRA Radio Hungarian-language transmissions from Malta had ceased before 1989. Their special interest lies in the fact that they too had a specific and theologically-identifiable audience segment: Hungarian Pentecostals.

The dividing line between an Evangelical radio programme and a Church programme is nowhere narrower than here on the Transworld Radio schedule. It has to be said, however, that the Gereformeerde Kerken<sup>38</sup> have definite and historical claims to be an "Evangelical" denomination; the constituent parts having originally separated from a church, the Herformde Kerk<sup>39</sup>, which they considered to be apostate and liberal. As for the Norwegian Lutheran programme-sponsors, it is well-understood<sup>40</sup> that the Norwegian state church in particular is unique in Europe for its capacity to hold within itself, without schism, large Evangelical groupings, even to the point of Lutheran parishes containing separate Evangelical congregations gathered on Sundays in their own separate prayer-houses. Norwegian Hungarian-language

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<sup>37</sup> Sponsored by NOREA.

<sup>38</sup> A union in 1892 of some of the Netherlands' stricter Calvinist churches.

<sup>39</sup> Which lost its special status as the state religion in 1795, but continues to regard itself as the state church.

<sup>40</sup> The Evangelicalism of the Nordic Churches is discussed by the present write in "Home Services in Close-Up", Chapter 9 of The Future of Christian Broadcasting in Europe. Pages 104-117.



programmes began<sup>41</sup> in 1963. One Lutheran pastor, László Terray, gave weekly talks for thirty years on the Norea service.

Nevertheless, because of the organic link with a nationally-organised church (however Evangelical it might be), the decision has been taken for this research to avoid an analysis of the content of the Dutch and Norwegian Hungarian-language programmes and to concentrate on Transworld Radio's own programmes. These are also broadcast on Monte Carlo short wave and on the very powerful Tirana medium wave transmitter.

Transworld Radio's Hungarian service began in 1959. Transworld Radio could not be registered as an official religious organisation within the country. Taped addresses, songs, poems and programme suggestions were sent by letter or courier from Hungary to Transworld Radio's Monte Carlo production studios. For many years, day-to-day control of the content of the Hungarian service was in the hands of emigré members of the Hungarian Brethren and Baptist churches. Relations between the two groups was sometimes very bad. Since 1977, the Hungarian service has been co-ordinated by the strong leadership of Dr. János Harmatta, a member of the Brethren community and described by Transworld Radio's former European director<sup>42</sup> as the "key player in the Hungarian underground TWR"<sup>43</sup>. As an academic, Harmatta and his wife both travelled abroad extensively.

In February 1992, Transworld Radio relinquished direct control of programming. A new Hungarian national partner organisation was registered in Hungary under the name of Magyar Evangéliumi Rádió. Harmatta continued as the driving force and as head of the new Hungarian board. In 1992, MERA employed five part-time workers

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<sup>41</sup> From Monte Carlo.

<sup>42</sup> David Adams

<sup>43</sup> In 1984, TWR claimed 690 letters Hungarian letters per week.



in Hungary and thirty volunteers. The main goal of MERA is: "To utilize radio to spread the gospel and the Christian view of life". MERA staff members also hope to assist Christian fellowships and individual believers in fulfilling these responsibilities within society. They are concerned about the spiritual and moral education of Hungarian young people, and they also try to offer spiritual help to Hungarians living outside the country.<sup>44</sup>

The front page of Antenna, the MERA newsletter of September 1994, puts the task more starkly:

"The time is limited and we (Christians) have to make sure that God's gospel is spread. Nobody knows how long we have got. Yesterday is gone for ever and tomorrow may never come. What God wants is for us to do it now"<sup>45</sup>.

During most of this period (1989-1993) MERA (rather than Transworld Radio) took responsibility for the 15-minute Hungarian programmes that are transmitted daily from Monte Carlo and Tirana, and constitute this third case study. However, the creation of MERA did not have a significant influence on programme content. Programmes continued to follow the same pattern. The change amounted to little more than an overt and symbolic statement by Transworld Radio of a reality that had existed for many years, namely that it had little control and little real knowledge of the content of the Hungarian programmes. Each programme is now recorded and produced in MERA's studio in Budapest<sup>46</sup>. The programmes include<sup>47</sup>:

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<sup>44</sup> MERA press release to the Fellowship of European Broadcasters Convention, Brussels, October 1993.

<sup>45</sup> "Nekünk kerésztieneknek állandóan tudatában kell lennünk az idő erejének és rövidségének..." Antenna (the newsletter of MERA). Budapest. September 1994. Page 1.

<sup>46</sup> At the end of the period of this research, October 1993, MERA announced that "of the seven 15-minute programmes currently aired each week, three will be retained by MERA for their own programming, and the remaining four will be available to cooperating ministries. The cost for a 15-minute programme, including translation, production and airing over Radio Tirana is \$387 per week".

"Interpretation and commentary, testimonies, evangelization of non-Christians, news and interviews, Christian hymns and answers to (our) listeners".

Thirty-two separate programmes (total time: 7.75 hours) constitute this present case study. All the programmes were recorded off-air<sup>48</sup> in nightly sequence. When medium wave reception proved too difficult, the recording was abandoned. The importance of the Tirana<sup>49</sup> transmitter cannot be over-emphasised. The preference of Hungarian listeners for AM radio is discussed below. According to Transworld Radio, there are over five million radio sets in Hungary.<sup>50</sup> The availability of the Albanian super-power MW transmitter means that, for the first time, MERA has a readily accessible radio medium. In August 1992, Transworld Radio's President and founder Dr. Paul E. Freed, signed an agreement with RTVA-Albania giving Transworld Radio exclusive rights for "Protestant religious broadcasting in any language". The contract ran until December 1994 and was automatically renewable. The agreement gave Transworld Radio three hours per day. International broadcasts are transmitted between 9 pm and 12 midnight local time<sup>51</sup>.

On October 1st 1994, Helmut Menzel, the Executive Director of Transworld Radio's Vienna office<sup>52</sup>, was interviewed<sup>53</sup> as part of

<sup>47</sup> Ibid.

<sup>48</sup> In London, Edinburgh and Suffolk.

<sup>49</sup> The Tirana studios and transmitter were engineered, financed and initiated by the Russians and completed by the Chinese.

<sup>50</sup> 1 set for every 2 Hungarians.

<sup>51</sup> Radio Tirana broadcasts Transworld Radio on 1395 kHz. The installation uses two 500,000 watt AM transmitters. These can be coupled to transmit one million watts using eight antennas.

<sup>52</sup> Before the independent status of MERA was established in 1991, the Vienna office had responsibility for Transworld Radio's Hungarian-language broadcasts.

this research. He described the formation of MERA as an underground becoming an "up-ground". All sections of Hungarian Evangelicalism (apart from the Pentecostals<sup>54</sup>) had co-operated. Transworld Radio makes no charge for airing MERA programmes. Asked, in this interview, to define the difference between Magyar Radio and MERA, Menzel said:

"I think Magyar Rádió goes by demoscopic judgment. The Evangelicals are few in numbers and if you go by that (demoscopic judgment) you should be happy if you are on the radio once a year. Evangelicals are quite vocal. They have a message. Public service broadcasters (the BBC, Deutsche Rundfunk, Magyar Radio) say: Look friends. Be happy. You get what you want".

Menzel says that in the setting-up of MERA, an approach was made to the Dutch and Norwegian missionary radio services with a request for co-operation. The request was turned down. The relationship is "friendly but divided." MERA continues to be non-political. Before (in the Communist era) the programming was non-political and continues "to stand pretty clear of politics." The real challenge of the channel is to help people ("Hungary leads the world with suicides".)

Helmut Menzel was reluctant to answer a final question about the characteristics, if any, of an authentically Hungarian Evangelicalism:

"Evangelicals are doctrine-minded. Some think that, as soon as you use certain words you reveal a certain position in your theology and this is a tricky thing. Evangelical is an English word. I don't know if it should be used. If you use this word they will put you in the box. Some Evangelicals say we want to reach the world (and we don't want to use old words. (To get an answer) you must take (into consideration) two opposing points. There is a Hungarian Evangelicalism coming from the free churches. The big churches are divided. There are real Evangelicals among the Reformed. They will talk much more about sin than anyone else. They are quite strict, very anti-Pentecostal, very devout and very God-fearing.... In the West you talk about the love of God. In the East it is the fear of God and the Bible says both. They are quite strict and even with their expectations of how to live holy lives, they would outperform

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<sup>53</sup> By recorded telephone call.

<sup>54</sup> Who, says Helmut Menzel, are "traditionally cool towards TWR".

those traditionally free Church people, Baptists and others".

During the Monte Carlo period, the Hungarian service was not considered a major part of the Transworld Radio European output, compared with the Czech service for instance. Within the organisation, it was known for difficult personal relations within the Hungarian production team. The commanding personality, religious convictions and linguistic abilities of János Harmatta<sup>55</sup> have been crucial in the developments that have occurred. Transworld Radio has been content to leave things in the hands of his small team rather than insist upon the application of some over-arching Evangelical policy.

#### Word Search 4. Hungarian PSB Programmes (Magyar Rádió)

|               |          |           |
|---------------|----------|-----------|
| f.1) Reformed | (9 prgs) | 261 mins. |
| f.2) Lutheran | (9 prgs) | 261 mins. |
| f.3) Baptist  | (6 prgs) | 174 mins. |

In 1991, Hungary had the three national radio networks of Magyar Rádió, six regional stations and four commercial stations to serve its 10.6 million population. The Hungarian media war (see Chapter 3 above) prevented any expansion in the number of stations, although there was great pressure from the business community and from a growing number of pirate stations.

The three national networks of Magyar Rádió were (Radio) Kossuth with a reach of 45%<sup>56</sup>. The second (entertainment-led) channel was Petöfi with 29%.<sup>57</sup> (Radio) Bartók provided a classical music. Of

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<sup>55</sup> He is a fluent German but has limited command of English.

<sup>56</sup> Percentage for adult listenership can be increased by 14% Source: Carat. Some audience estimates put the audience at 85%. Source: Academician Ildiko Kováts of ELTE University.

<sup>57</sup> Source European Media, Business and Finance. August 5, 1991. Page 12.

vital significance to the dispute between government and churches during this period (1989-1993), Kossuth and Petöfi were both broadcast on both AM and FM. Bartók was broadcast on FM only.

Two national but privately-owned channels were Radio Danubius, catering for tourists, and Radio Bridge. Budapest had its own privately owned channel Radio Calypso.

At no time during this period (1989-1993), excluding worship broadcasts, did Magyar Rádió's total religious broadcasting output consisted of more than the half-hour denominational programmes on (Radio) Kossuth<sup>58</sup>, the main national channel<sup>59</sup>. A heated debate ensued, however, on the questions of whether these programmes should be broadcast on AM or FM and on the responsibilities (whether to Magyar Rádió or to the churches) of the editors and producers.

Unlike the other three categories of case study described in this chapter (see above), no process of selection is necessary with the Hungarian PSB case study. These weekday programmes constitute the universe of Protestant programmes. The programmes have been chosen in the following proportions: Hungarian Reformed Church, 9 programmes (261 mins.); Hungarian Lutheran Church, 9 programmes (261 mins.); Baptist Church programmes, 6 programmes (174 mins.).

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<sup>58</sup> By the end of the 1920s, there were 136-144 religious programmes on Hungarian Radio. According to one survey 85% of listeners enjoyed religious broadcasts. Only Hungarian and Gipsy songs were more popular. Keresne Szabo Klára in Studies in the History of Hungarian Radio 1925-1945 (Budapest: TK, 1975).

<sup>59</sup> In 1992 an inter-faith coalition agreed to found Radio Pax, a religious broadcasting station to be run on a commercial basis. The Roman Catholic, the Reformed and the Lutheran churches agreed and also the Jewish Community joined in the enterprise. The aim was to transmit religious programmes and also religious music and features about art and literature. Like every other radio initiative, Radio Pax foundered on the Hungarian government's frequency moratorium. The declared aim of the Roman Catholic member of the Radio Pax consortium (László Lukács) was that the station would make a "call to all listeners, believers and non-believers, with the message of the Lord's revelation and (as) a showplace for Jewish-Christian culture".



Despite the much greater relative size of the Reformed Church<sup>60</sup>, the same number of Reformed and Lutheran programmes have been chosen. Also, although the Baptist Church is very small, a relatively large proportion of Baptist material is analyzed<sup>61</sup>. The reasons for these two decisions are as follows: The task of this research is to measure the occurrence of words in a chosen sample of PSB religious broadcasting as a whole and of Evangelical broadcasting as a whole. There is no need for further sub-division. Indeed, using 4.5-hour samples<sup>62</sup>, it would be unwise to enter into a subsidiary analysis between the constituent parts of the PSB sample. The Lutheran sample is relatively large in order to enable broad and general (if analytically inconclusive) comparisons to be made between the Reformed and Lutheran outputs. The Baptist output is relatively large<sup>63</sup> because the Baptist programmes, at least in the terms of the other case-studies (Evangelical and British) are the most likely to contain "Evangelical" words.

1988 had been a watershed for the Hungarian mass media. Until that year, twenty-five minutes had been provided every Sunday on radio for all the churches. This airtime was distributed proportionately according to the number of adherents. The Hungarian Catholics had eighteen Sunday-programmes a year.

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<sup>60</sup> According to the 1982 World Christian Encyclopaedia, there were 195,000 affiliated members of the Reformed Church, 450,000 affiliated members of the Lutheran Church and 40,000 member of the Baptist Church. World Christian Encyclopaedia (David B. Barrett) ((Oxford and Nairobi; Oxford University Press, 1982).

According to one survey by ELTE (1991-2), 16% of Hungarians followed the teachings of a traditional church, 26% were atheists and the remainder enjoyed occasionally the traditional rites of the church.

<sup>61</sup> Six hours.

<sup>62</sup> 4.5 hours each for the Reformed and Lutheran Churches.

<sup>63</sup> 3 hours.



According to Dr. László Lukács<sup>64</sup>:-

"Censorship was more than routine: the sermon, delivered in a Mass-imitating ceremony, had to be submitted to the authorities weeks before. Television was a no go area - no religious programmes were transmitted until 1989."

The transfer of power in 1989 is often called the Quiet Revolution. One result was a legislative vacuum, or rather a reliance on either past Communist or present unconstitutional arrangements. As Míklos Tomka says:

"It is typical in the field of the legal arrangement that the liquidation of the old prohibitions is much quicker than the creation of the new democratic regulation."<sup>65</sup>

The quiet revolution of 1989 had immediate results in the field of communication. Pending a new and comprehensive media law, all citizens were given de facto rights to publish. However, there were immediate tensions between the mainline churches and the broadcasting authorities. The basic question was (in the words of László Lukács<sup>66</sup>:

"Have the churches the right to broadcast on national radio and television as masters of their message? (We may call this function evangelization or the fulfilling of a prophetic role in our society). Or are the churches the mere objects of various programmes, produced by others. Has the church the right to appear in communication as a major group in a democratic society? Or is the church a private association? Anyone can report about them, or they can buy some transmission time on a commercial basis."

In other words, the Hungarian churches did not wish to see arrangements for religious broadcasting that would be parallel

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<sup>64</sup> He was appointed director of the Media Centre for the Hungarian Catholic Bishop's Conference in 1984. This quotation is from "From Buzz to Satellites", his chapter (Chapter Three) in Opportunities and Limitations in Religious Broadcasting, Page 27.

<sup>65</sup> Tomka, Míklos. Christianity and Central East European Mass Communication.

<sup>66</sup> Ibid. Page 28.

to those of the BBC. They preferred the French or Dutch models in which the churches have direct control of their own airtime. The main reason for this preference was the conviction by church leaders and broadcasters that control of Magyar Rádió (at middle executive level at least) remained in the hands of old Communists. Also they were well aware that pre-war anti-clericalism was still a living part of the Hungarian political tradition. Furthermore they resented the fact that, in an enthusiasm for free expression, one hundred members of any foreign-dominated sect might soon enjoy the same freedoms of mass expression as the country's traditional churches.

During the first year under discussion (1989) a widespread executive-level<sup>67</sup> re-regulation allowed mass media access to the churches, but the arrangements were ad hoc and insecure<sup>68</sup>. Evangelical broadcasters shared László Lukács' misgivings about the new post-Communist gatekeepers. Pentecostal Pastor Louis Simonfálvi of Budapest, interviewed during the 5th Annual Convention of European Religious, did not want to go into Hungarian studios if it means "being controlled by atheists".<sup>69</sup>

On January 1st, 1991<sup>70</sup> radio was re-regulated by executive order<sup>71</sup>. The churches were extremely unhappy with the new

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<sup>67</sup> There being no legal basis for the operation of Hungarian mass media at this time, re-regulation had to be effected by Magyar Radio executive order.

<sup>68</sup> The watershed was Christmas 1988. West German television placed an order for a live transmission of the midnight Mass from the Coronation Church in Budapest. It seemed increasingly absurd that the service should be transmitted abroad and not within Hungary and so for the first time Christmas midnight Mass was transmitted on Hungarian television.

<sup>69</sup> At Bawtry Hall, near Doncaster on May 26th 1990 and reported in The Future of Christian Broadcasting in Europe, Chapter 6.

<sup>70</sup> See Chapter 3, Part 1 (above).

<sup>71</sup> No comprehensive media law had been passed.

arrangements. Their airtime had been increased<sup>72</sup> but their midweek programmes had been transferred to the FM band. Hungarians in Transylvania would experience reception difficulties and, in any case, despite twenty-five years of trying to introduce FM radio, most Hungarians remained with AM.

On December 20th 1991, more sixty members of Parliament had asked the President of Magyar Rádió to place religious broadcasts to the medium band. In the highly-charged (and in the words of Academician Ildíko Kováts) "over-politicised"<sup>73</sup> atmosphere of the time, the President chose to regard this as political (and not religious) pressure.

The Reformed Church organised a petition against the transfer of religious broadcasting to the FM band. From its twelve hundred congregations, 120 sent back petitions with 13,800 signatures<sup>74</sup>. Pastor (then Bishop) László Tökes joined the campaign from Transylvania.

On January 15th 1991, the leaders of the Catholic, Reformed, Lutheran, Baptist, and Methodist Churches and of the Jewish community sent petitions to the President of Magyar Rádió and the President of the Republic. The petitions demanded an enlargement of radio airtime and a return to the Kossuth AM schedule. The Radio President replied<sup>75</sup> that he could not accede since the frequency moratorium put him under great numbers of organisations and groups who were otherwise without any access to radio. He also made the point that Magyar Rádió, as a PSB organisation, produced its own programmes, with its own staff and money and it was not

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<sup>72</sup> On October 1st, Church leaders had petitioned Magyar Rádió for an increase in airtime.

<sup>73</sup> Written statement to the present writer 28 March 1995.

<sup>74</sup> The reason for the particular activism of the Reformed Church lies in the relatively large number of Reformed adherents in Transylvania.

<sup>75</sup> Quoted in Népszabadság. Budapest. 1.18.1992

the place of the churches to provide producers<sup>76</sup> even though he understood that the church leaders did not consider programmes thus made to be religious programmes.

The stated demands of the Church leaders included the following:-

2 hours airtime per Sunday on the Kossuth AM Service  
4 weekday half-hour information programmes  
Holy day special programmes<sup>77</sup>

The Christian Democrats sided with the churches. On the 28th of January a temporary agreement was signed. Church Sunday services would be broadcast on Kossuth from 10 am to 11 am and on both AM and FM. There would be a half-hour broadcast of Jewish worship on Fridays. There would be two mid-week "information" programmes about the life and concerns of the churches. On March 6th a further, supplementary agreement was reached. From May 4th, there would be five information programmes per week. They would be broadcast from 1.30 pm to 2 pm on Kossuth AM. It is these programmes that are the source (and indeed the only source) for this present case study<sup>78</sup>.

The percentage allocation of airtime for information (about the churches) programmes on Magyar Rádió is set out in Chapter 12 (below).

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<sup>76</sup> The force of this argument is diminished by the fact that, whatever the President claimed, the production of radio programmes was in fact a function of the churches. The Catholic, Reformed and Lutheran producers were interviewed in this present research process. All three saw themselves as first and foremost servants of their churches.

<sup>77</sup> Source: Reformátusok Lapja. 2 Feb 1992.

<sup>78</sup> Part of the argument of the President of Magyar Rádió was that the audience for religious radio was diminishing. Research conducted by ELTE University (and quoted in a letter by Academician Kováts to the present writer 28 March 1995) suggests that in 1990-1991, the audience for religious radio diminished by 40%. Also that in 1991, 61% of the 16% of "Hungarian believers" (believers in the doctrines of one or other of the main churches) considered religious radio to be sufficient.

The programmes soon settled into the following pattern:

Monday - Lutheran  
 Tuesday - Catholic  
 Wednesday - Reformed  
 Thursday - Catholic  
 Friday - Unitarians, Baptists, Methodists. Adventists, Jewish

During the period of this research (1989-1993), there was a considerable change in the attitude and confidence of the churches' small band of producers: In September 1990, Tamas Fabiny<sup>79</sup> spoke to the present writer:

"As far as broadcasting is concerned, we feel we are not trained. The station is pleased to see us. They want to be fair. We could be Evangelical. Perhaps we don't want to do that. Some have tried to broadcast in that way but, after one year, we see that the effects are not good. After one year, we see that kind of thing attracts hardly any new people. The whole method is completely alien. Many Hungarians were shocked."

On January 28th 1992, an open letter to Czaba Gombár, President of Magyar Rádió, was published in Uj Magyarorszag from Anna Lengyel, who with her husband Peter Rados, was responsible for the inauguration of the religious information programmes in 1990 and the subsequent production of many of the Magyar Rádió Protestant programmes<sup>80</sup>:

"No-one is looking after religious programmes. It is as if you think that the whole of the listening public are atheists<sup>81</sup>".

In May 1993, at Lage Vuursche<sup>82</sup> in the Netherlands, a round table

<sup>79</sup> An interview with a member of the unofficial ad-hoc religious advisory team of Magyar TV, Pastor Tamas Fabiny at Kapolna u.14, 1102 Budapest on 11 September 1990:

<sup>80</sup> With the exception of the Reformed programmes. Many of these were produced by Ferenc Dusicza who was interviewed by the present writer both in Hungary and during an earlier Lage Vuursche conference in 1991.

<sup>81</sup> A Magyar Radioban nincs gazdáza és mushelye ás egyhazi musoroknak. Uj Magyarorszag. January 28, 1992.

<sup>82</sup> "Making Faith into Pictures" conference.  
 Lage Vuursche 4 May 1993



discussion was held between the present writer and the two Hungarian Lutherans, Peter Rádós and Anna Lengyel. The discussion was moderated (and German translation was provided by) Stephan Abarbanell of the German Lutheran Church communications department in Frankfurt. The agreed summary of the discussion<sup>83</sup> is as follows:

"We are in charge of everything except the Catholic programmes. Peter Rádós is the editor. Anna Lengyel is the reporter.

"The last five minutes is always a kind of meditation. The first five minutes is always a kind of Jesus story from the New Testament.

"The material between is documentary and reportage because in Hungary we still have to tell people everyday that the church exists; that it is working that it is open to everyone.

"The situation in Hungary is very different from the West. In the west you have the secular culture surrounding the church - you have the secular culture and the church. In Hungary the problem is not so much the secular culture. In Hungary there is an atheistic culture. And so in a way you have to deal with three different elements: The Church; secularisation which is right now taking place in Hungary as well; and the atheistic culture.

"Beside the half hour on the working day we have on Sunday - every Sunday - the transmission of a worship service and fifty per cent is done by the Catholic church and fifty per cent is done by all Protestant churches. Its a very special thing for us. It's a live transmission and its not pre-recorded. So there is no way of censorship any more.

"Basically every church has access to the radio unless they're a really small tiny group. Or another religious group like Hari Krishna. They don't have access. But it's a wide range of different churches that come there (on the radio). There's also something special about the Protestant editors because they (we) are in the unique situation in that they (we) have studied theology. They (we) are also educated journalists which is really rare in Hungary.

"When you look at the editorial board, they used to be old Communists from the system. They worked a couple of years as journalists and they don't have a theological background.

"In a way we're privileged and the church, the Protestant churches, realise that they have well trained and educated people

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<sup>83</sup> Written by the present writer and confirmed within seven days by Peter Rádós by fax.



there.

"We come from within the church and have easy access to people in current affairs. There is an ongoing relationship between the journalists the radio station and the churches.

".....We try to make the programme so that even atheists - and especially atheists - like to listen to the programme and get something out of it.

"It's always rewarding when someone from the church says I liked your worship service but its even more rewarding when an old Communist gets something out of it and says its a really good programme. Missionary work is what we do.

"In former days, every parish was completely isolated and lived its life on its own but now, with access to the radio, it's like a parish showing its business card to the public.

"....We need feedback. We don't need to justify our work. We need to legitimise our work for the Communist party still tries to grab. It says - the Socialist Party - it's the same thing - Here we are. We can do these kinds of programme and we can do them better.

"...There is great ignorance of basic Christianity in Hungarian broadcasting. The major news recently was the President on the Lake of Nazareth!

"This was only a couple of months ago. The programme also spoke of the feeding of the 5,000 Disciples. The man who made it is an old Communist".

In later correspondence, Anna Lengyel and Peter Rádó<sup>84</sup>, made an interesting claim for their own Lutheran programming<sup>85</sup>:

"Our programmes broadcast the freedom of the spirit of Lutheranism, the liberation of liturgy, the religious ideal that human beings should think independently".

"The fundamentalist broadcasters are "dusty" (poros). In Hungary, it is difficult to speak about the Bible on the radio because one has to take into account the age group of the listeners."

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<sup>84</sup> 3 November 1993.

<sup>85</sup> "Compared with Calvinist broadcasts there is a huge difference".

## Chapter 10

## Word-frequency analysis:

- a) Words which (according to the findings of the questionnaires) Evangelicals would most hope to find in Evangelical radio.
- b) Words which elicited the lowest responses in the questionnaires.

The content analysis, which is the empirical core of this research, consists of the counting of Evangelical key words (established by questionnaire) within four categories of radio broadcasting (British and Hungarian, Evangelical and non-Evangelical).

The words are those which (according to the findings of the parallel final questionnaires) English-speaking and Hungarian-speaking Evangelicals would most hope to find in Evangelical radio. The words, and their synonyms, are set out below in five word groups:-

1. *Bible Word Group*

bible  
 biblical  
 scripture  
 scriptural  
 word of god  
 (god's\*) word

biblia  
 bibliai  
 szentírás  
 szentírási  
 isten igéje  
 ige

2. *New Life Word Group*

verb. (be) born  
 again  
 new birth  
 verb. (be)  
 converted  
 conversion  
 new life

újjászület  
 újjászületés  
 megtér  
 megtérés  
 új élet

3. *Gospel Word Group*

good news  
 good tidings  
 gospel  
 (evangelical)

jó hír  
 evangélium

4. *Rescue Word Group*

salvation  
 saviour

megmentés  
 üdvozítés  
 megmentő  
 üdvözítő

verb. (be) saved

megment

redemption  
 redeemer

megváltás  
 megváltó

5. *Sin Word Group*

sin

bűn  
 véték

sinful

bűnös

In addition (and as an exercise of secondary importance in this research project) eight further word groups are also included in the content analysis. These are set out below:-

*Israel Word Group*

|               |                |
|---------------|----------------|
| israel        |                |
| israeli       | izrael         |
| zion          | izraeli        |
| zionist       | sion           |
| jew           | cionista       |
| Jewish        | zsidó          |
| holy land     | zsidók         |
| chosen people | szent föld     |
|               | választott nép |

7. *Society Word Group*

|         |            |
|---------|------------|
| society | társadalom |
| nation  | nemzet     |
|         | nép        |

8. *Country Word Group*

|                |    |                |
|----------------|----|----------------|
| britain        | or | magyarország   |
| united kingdom |    | (hungary)      |
| uk             |    | erdély         |
| england        |    | (transylvania) |
| scotland       |    |                |
| wales          |    |                |

9. *Europe Word Group*

|          |         |
|----------|---------|
| europe   | európa  |
| european | európai |
| euro     | euro    |

10. *Devil Word Group*

devil  
satan  
tempter  
devilish  
satanic

ördög  
sátán  
kísértő  
ördögi  
sátáni

11. *Justice Word Group*

justice  
just

igazság  
igaz

12. *Peace Word Group*

peace

béke  
békesség  
nyugalom

13. *Church Word Group*

church

templom  
egyház



The words in the above thirteen word groups are been counted in the following radio programmes and radio features (total time 37 hours, 46 minutes):-

Word Search 1. British/Evangelical Programmes

|      |      |  |           |
|------|------|--|-----------|
| a.1) | HCJB | On-Line (20 programmes)<br>Speech        | 363 mins. |
| a.2) | HCJB | On-Line<br>Music. 73 titles <sup>1</sup> | 207 mins. |

Word Search 2. British PSB programmes (BBC)

|      |         |                                  |           |
|------|---------|----------------------------------|-----------|
| b)   | Radio 1 | The Big Holy One (6 prgs)        | 170 mins. |
| c.1) | Radio 2 | Pause for Thought (80-spots)     | 206 mins. |
| c.2) |         | Pause for Thought (Christian)    |           |
| c.3) |         | Pause for Thought (Other Faiths) |           |
| d)   | Radio 4 | The Sunday Programme (4 prgs)    | 160 mins. |

Word Search 3. Hungarian Evangelical Programmes

|    |                                     |           |
|----|-------------------------------------|-----------|
| e) | Magyar Evangéliumi Rádió (32 prgs.) | 464 mins. |
|----|-------------------------------------|-----------|

Word Search 4. Hungarian PSB Programmes (Magyar Rádió)

|      |                   |           |
|------|-------------------|-----------|
| f.1) | Reformed (9 prgs) | 261 mins. |
| f.2) | Lutheran (9 prgs) | 261 mins. |
| f.3) | Baptist (6 prgs)  | 174 mins. |

The word-count procedure took place as follows:

1. Recordings on audio cassette were either made off-air or were provided on reel-to-reel by the programme producer. All cassettes have been catalogued and preserved.
2. English-language coder: Peter Elvy  
Hungarian-language coders: Klára Adams  
Elemer Gidofálvy  
Peter Elvy

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<sup>1</sup> See Appendix 8a.

3. The following measures were taken in order to test standards of inter-coder reliability:

- a) Four Hungarian-language programmes were coded separately by Klára Adams and Elemer Gidofálvy (total 1 hour). For the five Evangelical word groups are concerned, 100% inter-coder reliability was achieved.
- b) A full transcript of the English-language) United Christian Broadcasters sample tape was made (See Chapter 2 above). In coding test for the word "Bible" (at the Oxford Centre for Mission Studies and using five coders whose first language was not English), 100% reliability was also achieved.

This is not of course to claim that word searches always yield perfect results. It does suggest, however, that word-searches for single words are likely to yield highly accurate results. Using a full word-processed transcript, they are likely to be perfect.

4. All word occurrences in both English and Hungarian have been transcribed in couplets of at least two words (minimum).

Couplet length can be ten words (maximum).

Couplet length is determined subjectively by the coder; the criterion being clarity of meaning (understandability).

Each couplet has been recorded in a KWIC-style (Key Word in Context) concordance.

However, the usual uses of KWICs (for example, word contingency studies) do not apply in this single-word search.

Full transcripts have not been made on the ground that such an exercise would require 2,400 pages, single-spaced/single-sided (for 37 hours, 46 minutes of programme material) and, as has been demonstrated with the United Christian Broadcasters sampler tape, standards of accuracy would be no higher. The concordances (in combination with audio cassettes) enable clear verifiability of standards of reliability and accuracy.

The main disadvantage of the KWIC-style concordances is that further (and finer) analysis (i.e. word-contingency studies) is not possible.

The concordances are included in appendices below (7A - 9F3). Hungarian is unaccented. The meaning is clear and the absence of accents greatly facilitates accurate automated word counting (by word processor).

5. The completed word-counts are presented below (in simple numeric totals) as follows:

- Fig. 1      Evangelical Key Words (English)
- Fig. 2      Secondary Word-list (English)
- Fig. 3      Evangelical Key-Words (Hungarian)
- Fig. 4      Secondary Word-List (Hungarian)

6. These totals are then presented in a single grid; Fig. 5.

7. The totals are then re-presented on the basis of the number of instances of each word-occurrence per 100-minutes of airtime; Fig. 6.

8. Using Lotus software, these adjusted totals are re-presented as histograms as follows:

- Fig. 7      Bible, New Life, Gospel, Rescue
- Fig. 8      Sin, Isreael, Society, Country
- Fig. 9      Europe, Devil, Justice, Peace
- Fig. 10     Church

9. Finally, the data, as it relates to each case study (radio programme), is re-presented (in histograms) as follows:

- Fig. 11     HCJB-Total  
             HCJB-Music  
             HCJB-Speech
- Fig. 12     BBC Radio 1  
             BBC Radio 2-Total  
             BBC Radio 2-Christian  
             BBC Radio 2-Other Faiths  
             BBC Radio 4
- Fig. 13.    Magyar Rádió Evangéliumi  
             Magyar Rádió-Total  
             Magyar Rádió-Reformed  
             Magyar Rádió-Lutheran
- Fig. 14     Magyar Rádió-Baptist.

| Word Group | Word                     | Evangelical Key-Words (English) |              |             |             |                     |                        |               |             |             | Fig.1 |
|------------|--------------------------|---------------------------------|--------------|-------------|-------------|---------------------|------------------------|---------------|-------------|-------------|-------|
|            |                          | Appendix                        | 9a1          | 9a2         | 9b          | 9c1                 | 9c2                    | 9c3           | 9d          | 7d          |       |
|            |                          | HCJB<br>totl                    | HCJB<br>spch | HCJB<br>mus | BBC<br>Rad1 | BBC<br>Rad2<br>totl | Rad2<br>Chris-<br>tian | Rad2<br>other | BBC<br>Rad4 | UCB<br>TEST |       |
| bible      | bible                    | 29                              | 29           | 0           | 17          | 19                  | 16                     | 3             | 12          | 3           |       |
|            | biblical                 | 4                               | 4            | 0           | 2           | 2                   | 2                      | 0             | 1           | 0           |       |
|            | scripture                | 7                               | 7            | 0           | 3           | 3                   | 0                      | 3             | 1           | 0           |       |
|            | scriptural               | 0                               | 0            | 0           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | word of god/<br>the Lord | 9                               | 5            | 4           | 0           | 0                   | 0                      | 0             | 1           | 0           |       |
|            | god's (thy)<br>word      | 8                               | 2            | 6           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |
| new life   | born again               | 3                               | 0            | 3           | 5           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | new birth                | 0                               | 0            | 0           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | converted                | 1                               | 1            | 0           | 2           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | conversion               | 0                               | 0            | 0           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | new life                 | 2                               | 2            | 0           | 0           | 1                   | 1                      | 0             | 0           | 0           |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |
| gospel     | good news                | 2                               | 1            | 1           | 1           | 1                   | 1                      | 0             | 0           | 2           |       |
|            | good tidings             | 0                               | 0            | 0           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | gospel                   | 24                              | 24           | 0           | 10          | 3                   | 3                      | 0             | 2           | 1           |       |
|            | evangelical              | /                               | /            | /           | /           | /                   | /                      | /             | 1           | 8           |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |
| rescue     | salvation                | 2                               | 2            | 0           | 2           | 1 +*                | 1 +*                   | 0             | 0           | 1 (s)*      |       |
|            | saviour                  | 7                               | 3            | 4           | 1           | 2                   | 0                      | 2             | 0           | 0           |       |
|            | saved                    | 3                               | 2            | 1           | 3           | 1                   | 1                      | 0             | 0           | 1           |       |
|            | redemption               | 0                               | 0            | 0           | 0           | 0                   | 0                      | 0             | 0           | 0           |       |
|            | redeemer                 | 4                               | 2            | 2           | 1           | 0                   | 0                      | 0             | 0           | 0           |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |
| sin        | sin/ner                  | 26                              | 23           | 3           | 14          | 7                   | 1                      | 6             | 14          | 5           |       |
|            | sinful                   | 3                               | 3            | 0           | 0           | 0                   | 0                      | 0             | 3           | 0           |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |
|            |                          |                                 |              |             |             |                     |                        |               |             |             |       |

\*Song

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| Word Group | Word           | Secondary Word List. (English) |              |             |             |                     |                       |               |             |             | Fig.2 |
|------------|----------------|--------------------------------|--------------|-------------|-------------|---------------------|-----------------------|---------------|-------------|-------------|-------|
|            |                | Appendix.                      | 9a1          | 9a2         | 9b          | 9c1                 | 9c2                   | 9c3           | 9d          | 7d          |       |
|            |                | HCJB<br>totl                   | HCJB<br>spch | HCJB<br>mus | BBC<br>Rad1 | BBC<br>Rad2<br>totl | Rad2<br>Chris<br>tian | Rad2<br>other | BBC<br>Rad4 | UCB<br>TEST |       |
| israel     | israel         | 0                              | 0            | 0           | 3           | 4                   | 3                     | 1             | 23          | 6           |       |
|            | israeli        | 0                              | 0            | 0           | 1           | 1                   | 1                     | 0             | 12          | 0           |       |
|            | zion           | 0                              | 0            | 0           | 0           | 1                   | 1                     | 0             | 0           | 0           |       |
|            | zionist        | 0                              | 0            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
|            | jew            | 20                             | 20           | 0           | 24          | 10                  | 8                     | 2             | 4           | 0           |       |
|            | jewish         | 7                              | 7            | 0           | 18          | 3                   | 1                     | 2             | 13          | 1           |       |
|            | holy land      | 0                              | 0            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
|            | chosen people  | 0                              | 0            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
| society    | society        | 5                              | 5            | 0           | 1           | 7                   | 2                     | 5             | 8           | 1           |       |
|            | nation         | 3                              | 3            | 0           | 0           | 17                  | 2                     | 15            | 6           | 1           |       |
| country    | britain        | 32                             | 32           | 0           | 4           | 0                   | 0                     | 0             | 3           | 0           |       |
|            | united kingdom | 5                              | 5            | 0           | 0           | 0                   | 0                     | 0             | 2           | 1           |       |
|            | uk             | 14                             | 14           | 0           | 0           | 0                   | 0                     | 0             | 1           | 0           |       |
|            | england        | 34                             | 34           | 0           | 10          | 0                   | 0                     | 0             | 49          | 0           |       |
|            | scotland       | 4                              | 4            | 0           | 5           | 0                   | 0                     | 0             | 1           | 0           |       |
|            | wales          | 4                              | 4            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
| europe     | euro-/pe       | 143                            | 143          | 0           | 1           | 2                   | 2                     | 0             | 1           | 3           |       |
|            | european       | 71                             | 71           | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
| devil      | devil          | 3                              | 0            | 3           | 16          | 1                   | 1                     | 0             | 0           | 0           |       |
|            | satan          | 2                              | 0            | 2           | 2           | 1                   | 1                     | 0             | 0           | 0           |       |
|            | tempter        | 0                              | 0            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
|            | devilish       | 0                              | 0            | 0           | 0           | 0                   | 0                     | 0             | 0           | 0           |       |
|            | satanic        | 0                              | 0            | 0           | 1           | 0                   | 0                     | 0             | 0           | 0           |       |
| justice    | justice        | 1                              | 1            | 0           | 1           | 0                   | 0                     | 0             | 6           | 0           |       |
|            | just           | 3                              | 3            | 0           | 4           | 1                   | 1                     | 0             | 3           | 1           |       |
| peace      | peace          | 5                              | 3            | 2           | 4           | 18                  | 6                     | 12            | 33          | 4           |       |
| church     | church         | 93                             | 82           | 1           | 74          | 5                   | 5                     | 0             | 229         | 1           |       |

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| Word Group | Word         | Evangelical Key-Words (Hungarian) |                          |                             |                             |                            | Fig.3 |
|------------|--------------|-----------------------------------|--------------------------|-----------------------------|-----------------------------|----------------------------|-------|
|            |              | 9e                                |                          | f1                          | 9f2                         | 9f3                        |       |
|            | Appendix     | Magyar<br>Evangeliumi<br>Rádió    | Magyar<br>Rádió<br>total | Magyar<br>Rádió<br>Reformed | Magyar<br>Rádió<br>Lutheran | Magyar<br>Rádió<br>Baptist |       |
| bible      | biblia       | 41                                | 71                       | 49                          | 13                          | 9                          |       |
|            | bibliai      | 3                                 | 18                       | 8                           | 3                           | 7                          |       |
|            | szentírás    | 11                                | 31                       | 7                           | 24                          | 0                          |       |
|            | szentírási   | 0                                 | 1                        | 0                           | 1                           | 0                          |       |
|            | isten igeje  | 10                                | 18                       | 9                           | 6                           | 3                          |       |
|            | ige          | 96                                | 149                      | 97                          | 35                          | 17                         |       |
|            |              |                                   |                          |                             |                             |                            |       |
| new life   | újjászület   | 3                                 | 0                        | 0                           | 0                           | 0                          |       |
|            | újjaszületés | 2                                 | 0                        | 0                           | 0                           | 0                          |       |
|            | megtér       | 8                                 | 10                       | 4                           | 2                           | 4                          |       |
|            | megtérés     | 18                                | 19                       | 14                          | 3                           | 2                          |       |
|            | új élet      | 10                                | 18                       | 12                          | 5                           | 1                          |       |
|            |              |                                   |                          |                             |                             |                            |       |
| gospel     | jó hír       | 0                                 | 6                        | 3                           | 0                           | 3                          |       |
|            | evangélium   | 219                               | 69                       | 22                          | 26                          | 21                         |       |
|            |              |                                   |                          |                             |                             |                            |       |
| rescue     | megmentés    | 10                                | 3                        | 3                           | 0                           | 0                          |       |
|            | űdvosítás    | 0                                 | 0                        | 0                           | 0                           | 0                          |       |
|            | megmentő     | 1                                 | 1                        | 0                           | 0                           | 1                          |       |
|            | űdvőzítő     | 0                                 | 3                        | 0                           | 0                           | 3                          |       |
|            | megment      | 3                                 | 1                        | 1                           | 0                           | 0                          |       |
|            | megváltás    | 0                                 | 1                        | 0                           | 0                           | 1                          |       |
|            | megválto     | 26                                | 26                       | 5                           | 6                           | 15                         |       |
|            |              |                                   |                          |                             |                             |                            |       |
|            |              |                                   |                          |                             |                             |                            |       |
| sin        | bűn          | 151                               | 79                       | 49                          | 9                           | 21                         |       |
|            | vétek        | 2                                 | 1                        | 1                           | 0                           | 0                          |       |
|            | bűnös        | 57                                | 7                        | 3                           | 1                           | 3                          |       |
|            |              |                                   |                          |                             |                             |                            |       |

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| Word Group | Word           | Secondary Word List (Hungarian)      |                          |                                    |                                    |                                   | Fig.4 |
|------------|----------------|--------------------------------------|--------------------------|------------------------------------|------------------------------------|-----------------------------------|-------|
|            |                | 9e<br>Magyar<br>Evangéliumi<br>Rádió | Magyar<br>Rádió<br>total | 9f1<br>Magyar<br>Rádió<br>Reformed | 9f2<br>Magyar<br>Rádió<br>Lutheran | 9f3<br>Magyar<br>Rádió<br>Baptist |       |
|            | Appendix       |                                      |                          |                                    |                                    |                                   |       |
| israel     | izrael         | 27                                   | 1                        | 0                                  | 1                                  | 0                                 |       |
|            | izraeli        | 0                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            | sion           | 34                                   | 24                       | 9                                  | 9                                  | 6                                 |       |
|            | cionista       | 0                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            | zsidó          | 10                                   | 22                       | 2                                  | 20                                 | 0                                 |       |
|            | zsidók         | 38                                   | 10                       | 0                                  | 10                                 | 0                                 |       |
|            | szent föld     | 0                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            | választott nép | 8                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| society    | társadalom     | 4                                    | 7                        | 0                                  | 7                                  | 0                                 |       |
|            | nemzet         | 6                                    | 20                       | 24                                 | 4                                  | 2                                 |       |
|            | nép            | 19                                   | 18                       | 2                                  | 13                                 | 3                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| country    | magyarország   | 7                                    | 93                       | 36                                 | 31                                 | 27                                |       |
|            | erdély         | 0                                    | 30                       | 5                                  | 14                                 | 11                                |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| europe     | európa         | 1                                    | 31                       | 9                                  | 11                                 | 11                                |       |
|            | európai        | 1                                    | 46                       | 13                                 | 16                                 | 17                                |       |
|            | euro           | 0                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| devil      | ördög          | 13                                   | 6                        | 1                                  | 5                                  | 0                                 |       |
|            | sátán          | 30                                   | 5                        | 0                                  | 5                                  | 0                                 |       |
|            | kísértő        | 5                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            | ördögi         | 1                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            | sátáni         | 0                                    | 0                        | 0                                  | 0                                  | 0                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| justice    | igazság        | 52                                   | 46                       | 23                                 | 20                                 | 3                                 |       |
|            | igaz           | 28                                   | 24                       | 9                                  | 15                                 | 0                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| peace      | béke           | 28                                   | 41                       | 1                                  | 22                                 | 18                                |       |
|            | bekesseg       | 52                                   | 29                       | 22                                 | 0                                  | 7                                 |       |
|            | nyugalom       | 6                                    | 8                        | 1                                  | 7                                  | 0                                 |       |
|            |                |                                      |                          |                                    |                                    |                                   |       |
| church     | templom        | 23                                   | 75                       | 28                                 | 37                                 | 10                                |       |
|            | egyház         | 19                                   | 373                      | 134                                | 154                                | 85                                |       |

WORD GROUP RESULTS

|          | HCJB<br>Total | HCJB<br>Speech | HCJB<br>Music | BBC R1 | BBC R2<br>Total | BBC R2<br>Christian | BBC R2<br>Other | BBC R4 | MERA | MR<br>Total | MR<br>Reformed | MR<br>Lutheran | MR<br>Baptist |
|----------|---------------|----------------|---------------|--------|-----------------|---------------------|-----------------|--------|------|-------------|----------------|----------------|---------------|
| Minutes  | 580           | 400            | 180           | 180    | 260             | 159                 | 47              | 220    | 464  | 696         | 261            | 261            | 174           |
| Bible    | 57            | 47             | 10            | 22     | 24              | 18                  | 6               | 15     | 161  | 288         | 170            | 82             | 36            |
| New Life | 6             | 3              | 3             | 7      | 1               | 1                   | 0               | 0      | 41   | 47          | 30             | 10             | 7             |
| Gospel   | 26            | 25             | 1             | 11     | 4               | 4                   | 0               | 3      | 219  | 75          | 25             | 26             | 24            |
| Rescue   | 16            | 9              | 7             | 7      | 4               | 2                   | 2               | 0      | 40   | 35          | 9              | 6              | 20            |
| Sin      | 32            | 29             | 3             | 14     | 7               | 1                   | 6               | 17     | 210  | 87          | 53             | 10             | 24            |
| Israel   | 27            | 27             | 0             | 46     | 19              | 14                  | 5               | 52     | 117  | 57          | 11             | 40             | 6             |
| Society  | 8             | 8              | 0             | 1      | 24              | 4                   | 20              | 14     | 29   | 45          | 16             | 24             | 5             |
| Country  | 93            | 93             | 0             | 19     | 0               | 0                   | 0               | 56     | 7    | 124         | 41             | 45             | 38            |
| Europe   | 214           | 214            | 0             | 1      | 2               | 2                   | 0               | 1      | 2    | 77          | 22             | 27             | 28            |
| Devil    | 5             | 0              | 5             | 19     | 2               | 2                   | 0               | 0      | 49   | 11          | 1              | 10             | 0             |
| Justice  | 4             | 4              | 0             | 5      | 1               | 1                   | 0               | 9      | 80   | 70          | 32             | 35             | 3             |
| Peace    | 5             | 3              | 2             | 4      | 18              | 6                   | 12              | 33     | 86   | 78          | 24             | 29             | 25            |
| Church   | 93            | 92             | 1             | 74     | 5               | 5                   | 0               | 229    | 42   | 448         | 162            | 191            | 95            |

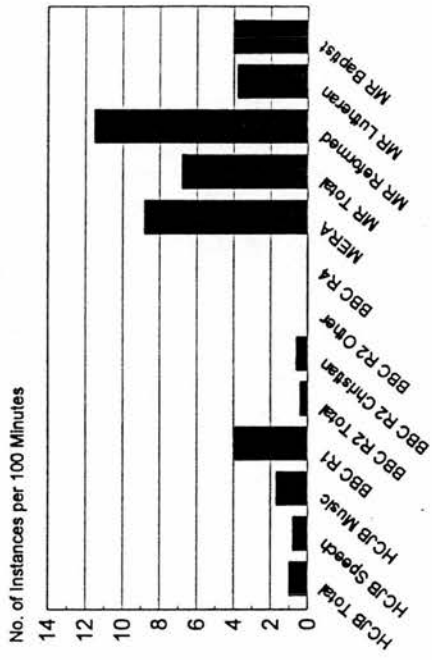
Fig.5

**WORD GROUP RESULTS**  
**Number of Instances per 100 Minutes**

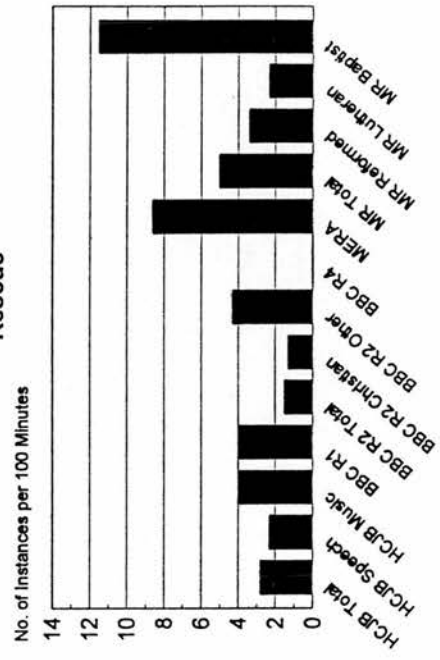
|          | HCJB<br>Total | HCJB<br>Speech | HCJB<br>Music | BBC R1 | BBC R2<br>Total | BBC R2<br>Christian | BBC R2<br>Other | BBC R4 | MERA | MR<br>Total | MR<br>Reformed | MR<br>Lutheran | MR<br>Baptist |
|----------|---------------|----------------|---------------|--------|-----------------|---------------------|-----------------|--------|------|-------------|----------------|----------------|---------------|
| Bible    | 9.8           | 11.8           | 5.6           | 12.2   | 9.2             | 11.3                | 12.8            | 6.8    | 34.7 | 41.4        | 65.1           | 31.4           | 20.7          |
| New Life | 1.0           | 0.8            | 1.7           | 3.9    | 0.4             | 0.6                 | 0.0             | 0.0    | 8.8  | 6.8         | 11.5           | 3.8            | 4.0           |
| Gospel   | 4.5           | 6.3            | 0.6           | 6.1    | 1.5             | 2.5                 | 0.0             | 1.4    | 47.2 | 10.8        | 9.6            | 10.0           | 13.8          |
| Rescue   | 2.8           | 2.3            | 3.9           | 3.9    | 1.5             | 1.3                 | 4.3             | 0.0    | 8.6  | 5.0         | 3.4            | 2.3            | 11.5          |
| Sin      | 5.5           | 7.3            | 1.7           | 7.8    | 2.7             | 0.6                 | 12.8            | 7.7    | 45.3 | 12.5        | 20.3           | 3.8            | 13.8          |
| Israel   | 4.7           | 6.8            | 0.0           | 25.6   | 7.3             | 8.8                 | 10.6            | 23.6   | 25.2 | 8.2         | 4.2            | 15.3           | 3.4           |
| Society  | 1.4           | 2.0            | 0.0           | 0.6    | 9.2             | 2.5                 | 42.6            | 6.4    | 6.3  | 6.5         | 6.1            | 9.2            | 2.9           |
| Country  | 16.0          | 23.3           | 0.0           | 10.6   | 0.0             | 0.0                 | 0.0             | 25.5   | 1.5  | 17.8        | 15.7           | 17.2           | 21.8          |
| Europe   | 36.9          | 53.5           | 0.0           | 0.6    | 0.8             | 1.3                 | 0.0             | 0.5    | 0.4  | 11.1        | 8.4            | 10.3           | 16.1          |
| Devil    | 0.9           | 0.0            | 2.8           | 10.6   | 0.8             | 1.3                 | 0.0             | 0.0    | 10.6 | 1.6         | 0.4            | 3.8            | 0.0           |
| Justice  | 0.7           | 1.0            | 0.0           | 2.8    | 0.4             | 0.6                 | 0.0             | 4.1    | 17.2 | 10.1        | 12.3           | 13.4           | 1.7           |
| Peace    | 0.9           | 0.8            | 1.1           | 2.2    | 6.9             | 3.8                 | 25.5            | 15.0   | 18.5 | 11.2        | 9.2            | 11.1           | 14.4          |
| Church   | 16.0          | 23.0           | 0.6           | 41.1   | 1.9             | 3.1                 | 0.0             | 104.1  | 9.1  | 64.4        | 62.1           | 73.2           | 54.6          |

**Fig. 6**

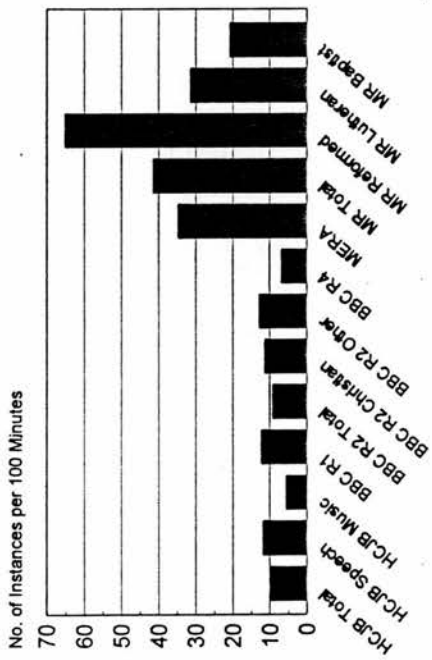
## New Life



## Rescue



## Bible



## Gospel

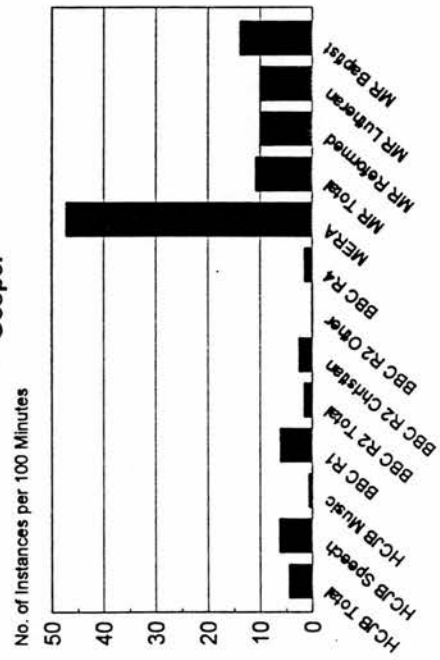
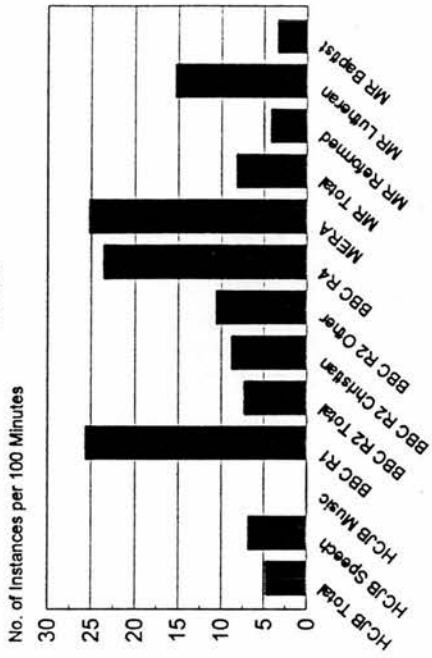
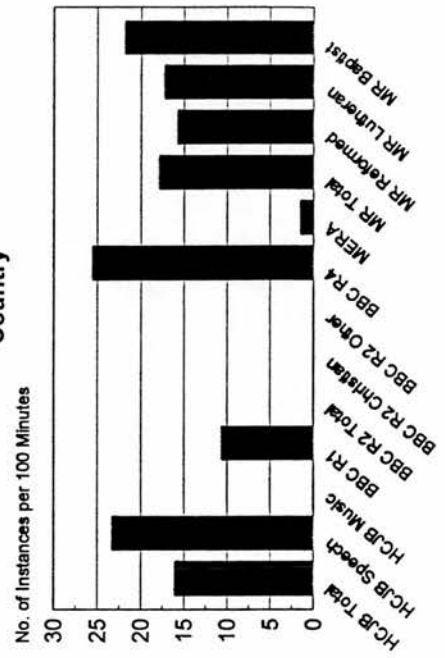


Fig. 7

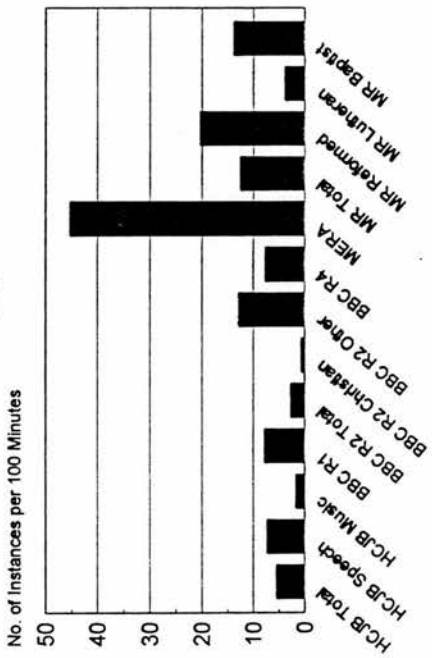
## Israel



## Country



## Sin



## Society

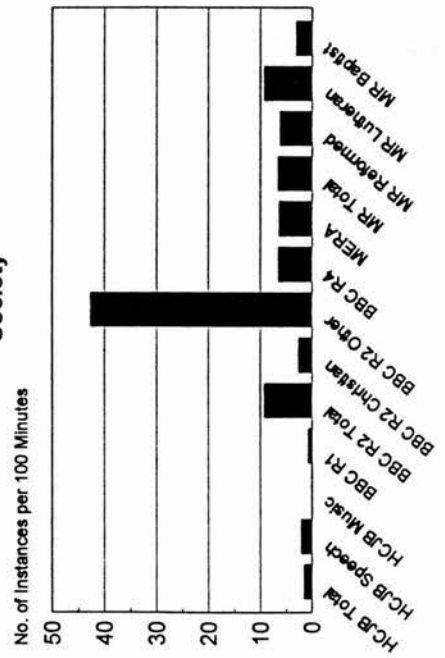


Fig. 8

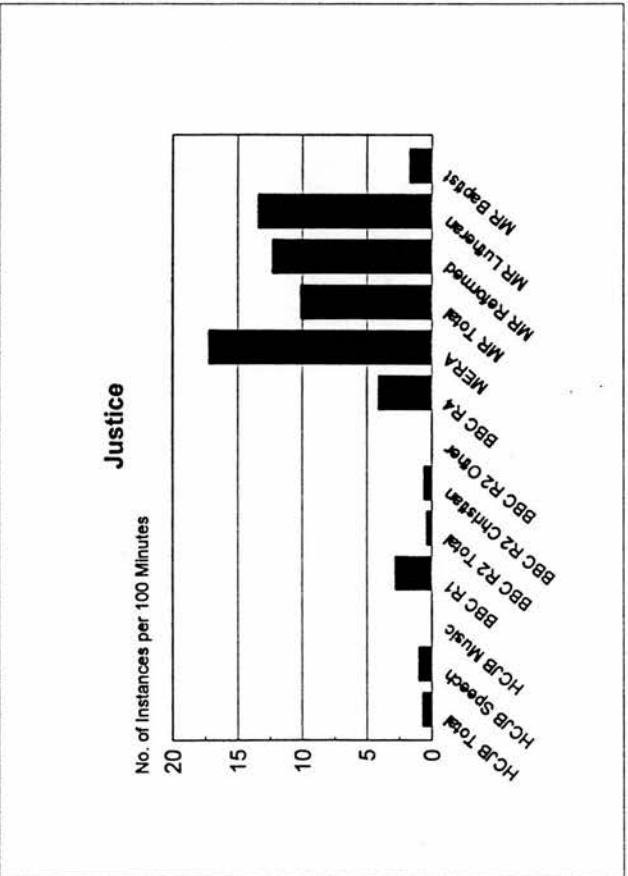
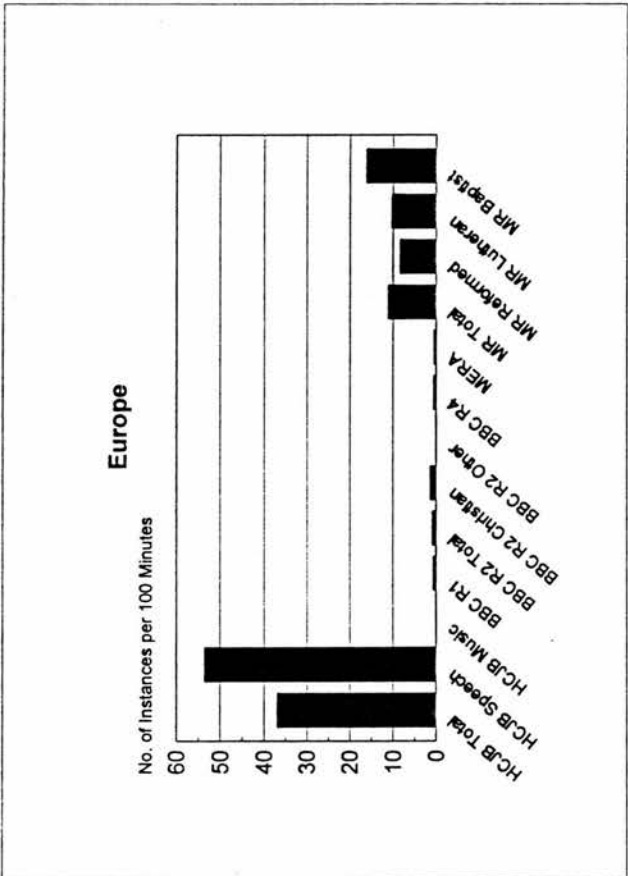
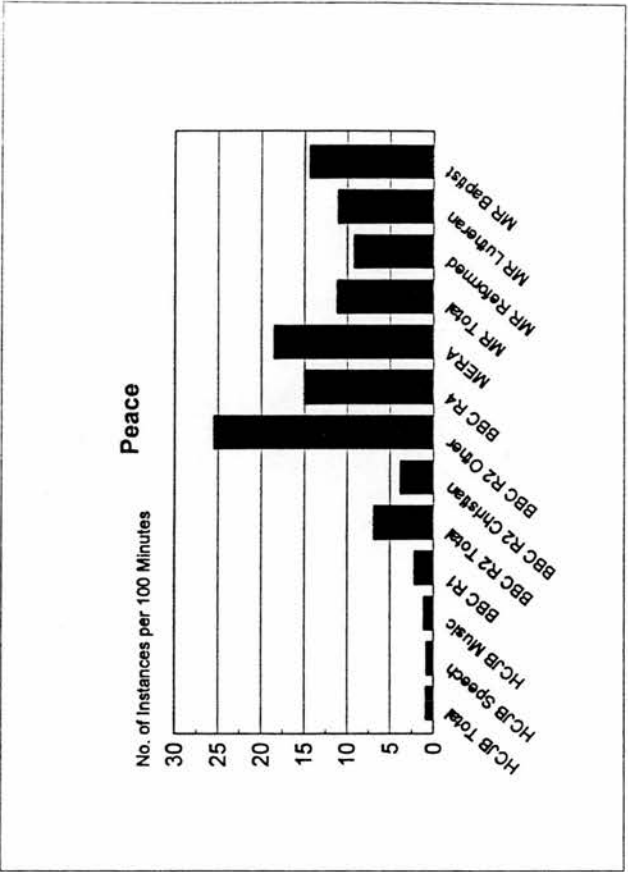
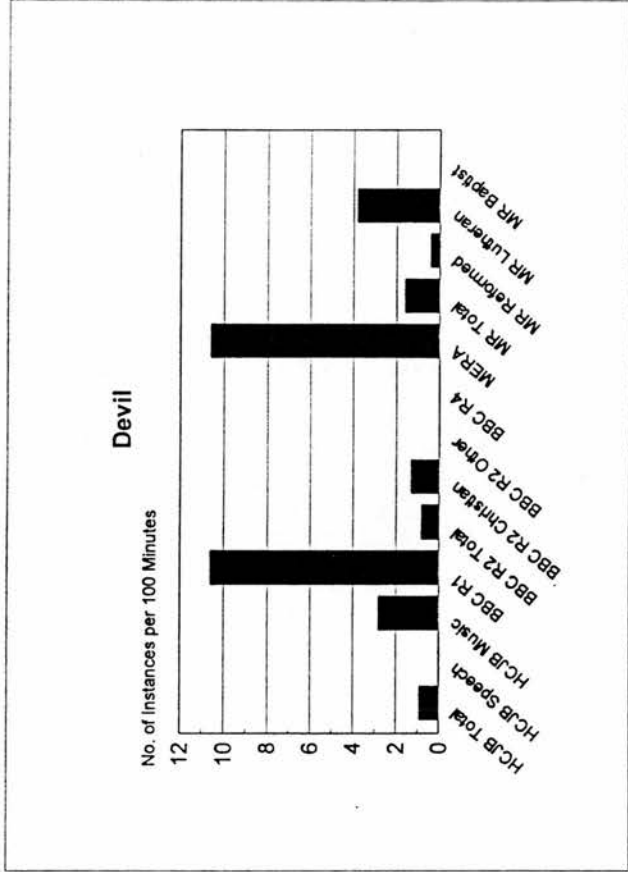
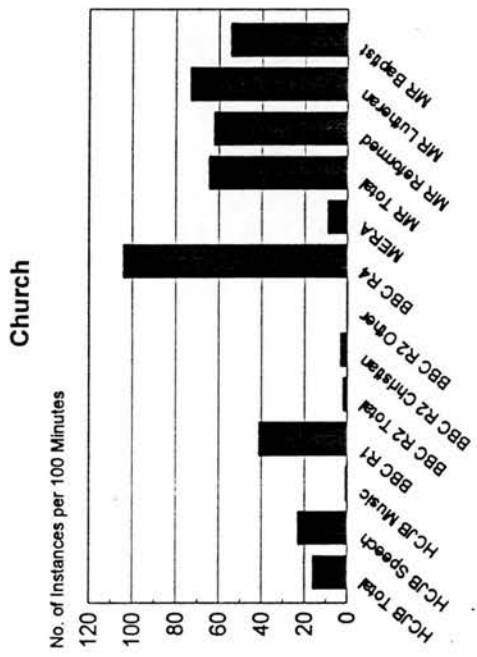


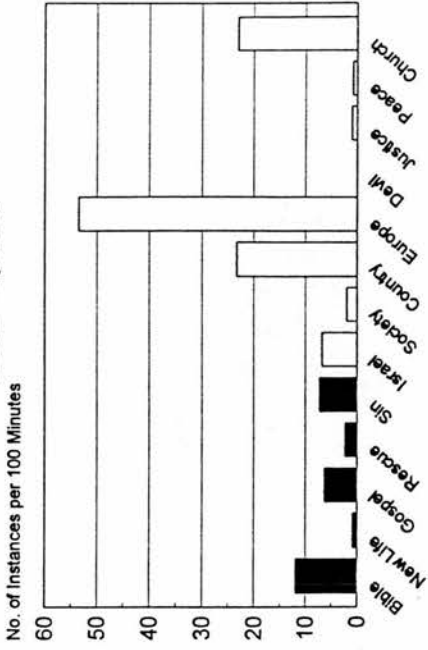
Fig. 9



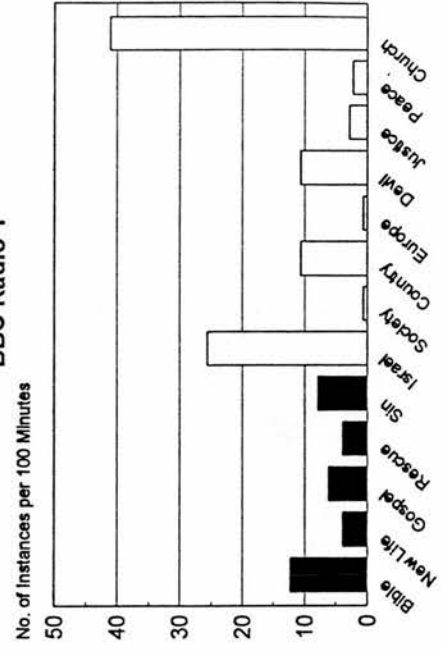
Fig.10



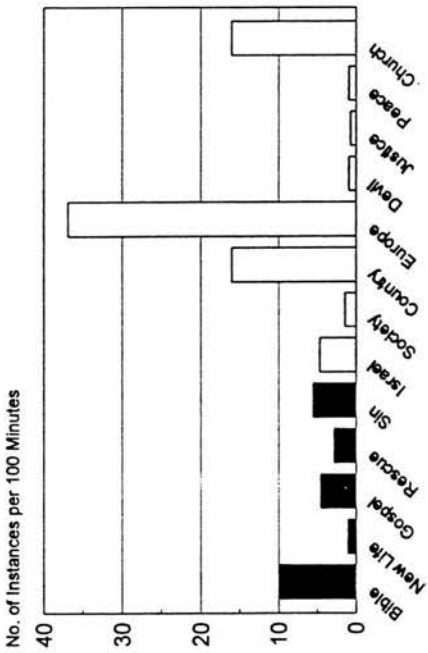
HCJB - Speech



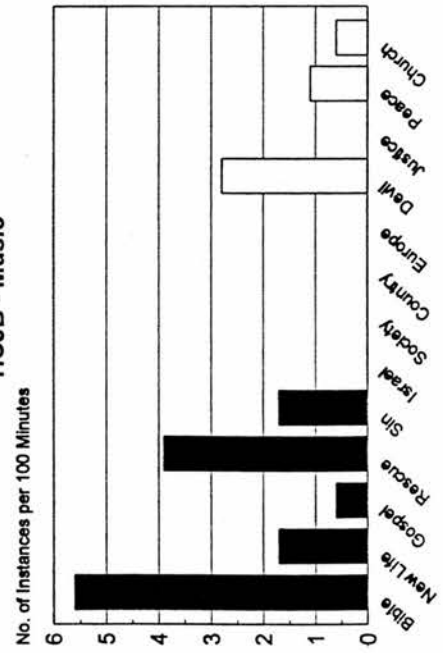
BBC Radio 1



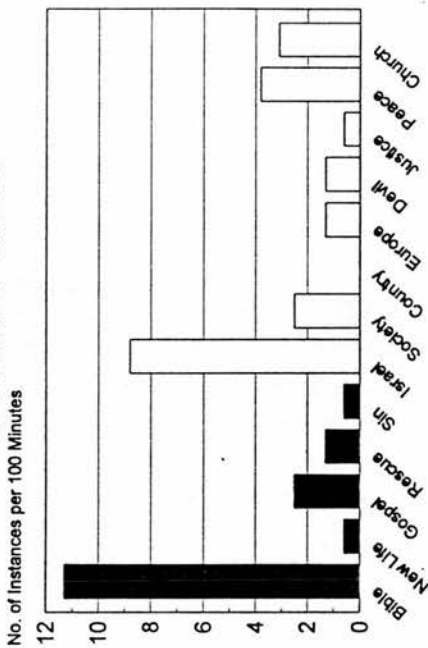
HCJB - Total



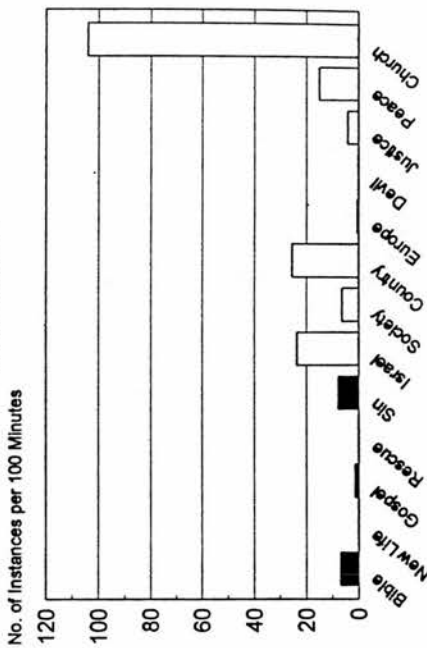
HCJB - Music



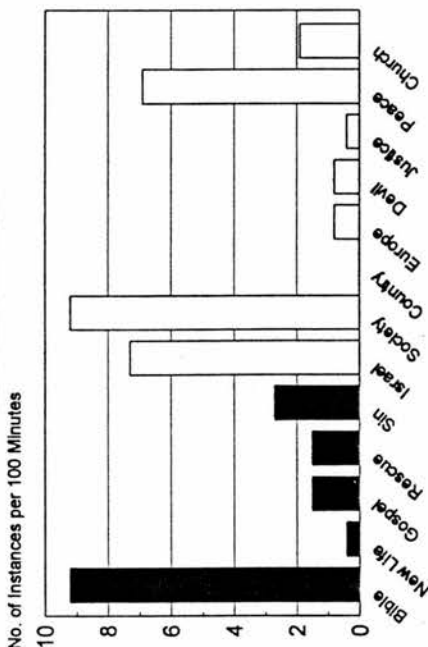
BBC Radio 2 - Christian



BBC Radio 4



BBC Radio 2 -Total



BBC Radio 2 - Other Faiths

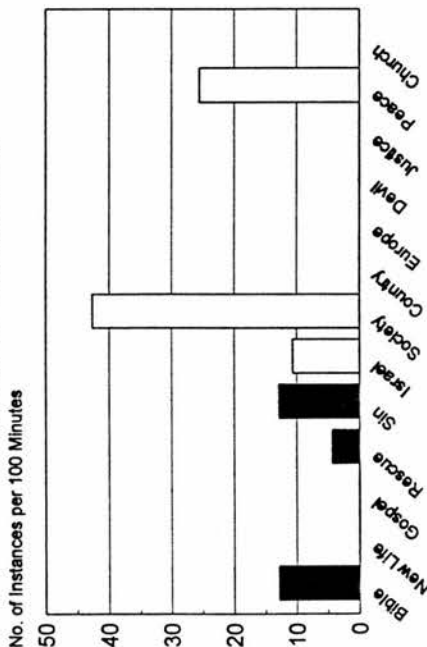
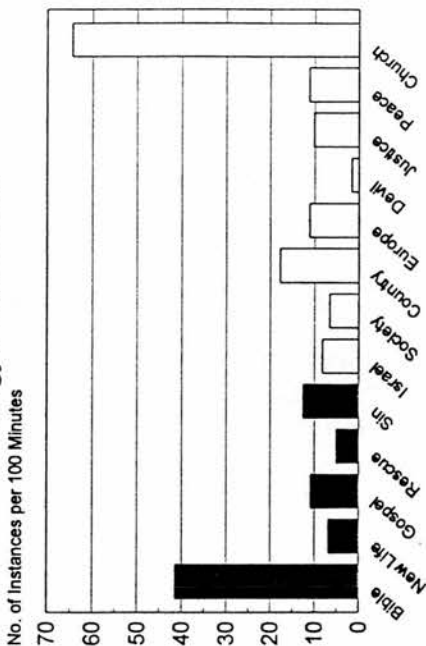
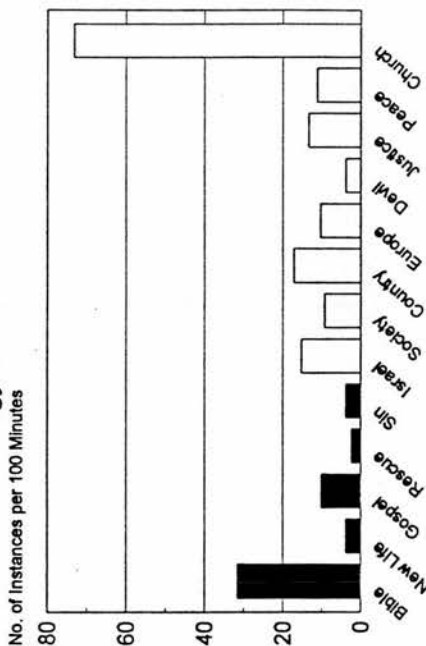


Fig.12

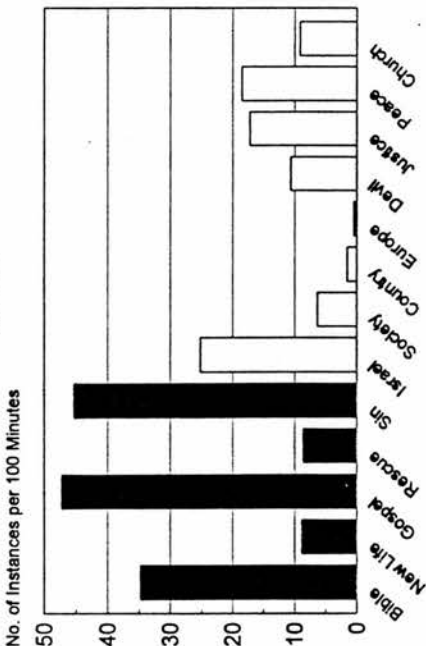
Magyar Radio - Total



Magyar Radio - Lutheran



MERA



Magyar Radio - Reformed

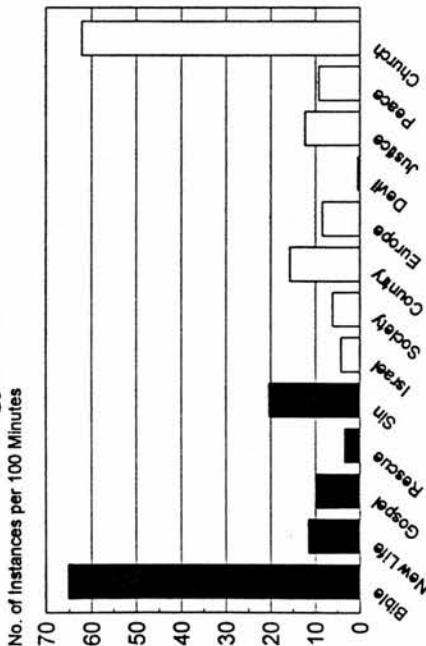
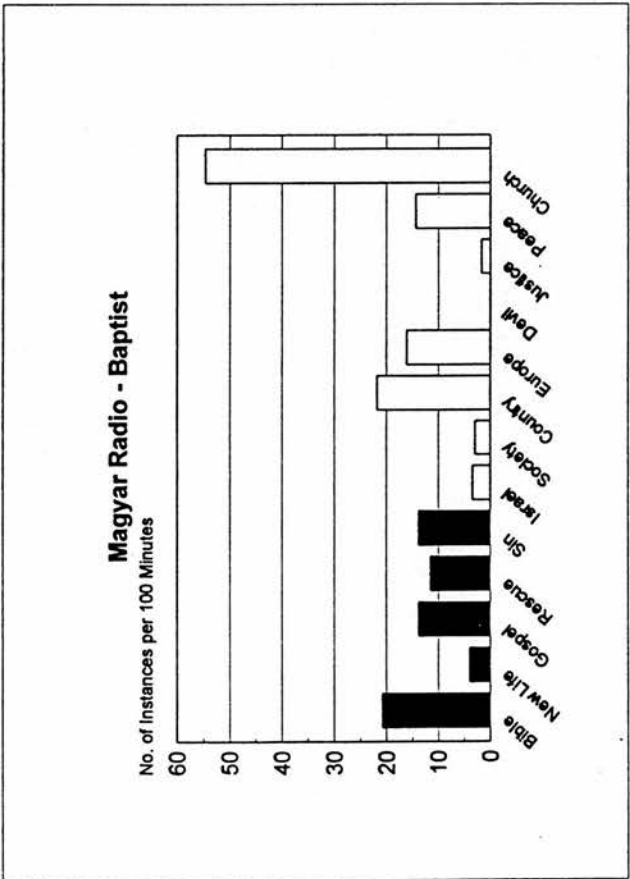


Fig.13

Fig.14



## Chapter 11

A general confirmation of the first of the two initial hypotheses: The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions.

This chapter consists of commentaries and conclusions (founded on the data produced by the content analysis<sup>1</sup>) concerning the first of the two hypotheses: The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions. The task is straightforward. Word-counting<sup>2</sup> produces replicable results. Unlike the "Songs of Zion" controversy<sup>3</sup> there is no need to try to discover if the two sides are using the same words but in different ways. This exercise harks back to the post-War definition of content analysis which, as Holsti points out, required that inferences from content data be derived strictly from the frequency with which symbols or themes appear in the text and remembering, as Holsti points out, that content consists of more than the sum of single words:

"Underlying this definition is the assumption that frequency is the only valid index of concern, preoccupation, intensity and the like".<sup>4</sup>

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<sup>1</sup> A sub-total for Magyar Rádió programmes as a whole is included in the final data whereas no BBC sub-total is included. The reason for this (as has been stated in Chapter 9 above) is that the Reformed, Lutheran and Baptist programmes are broadcast on different weekdays but at the same time and on the same channel. They are introduced by the same announcers and some programmes have the same producer. This inter-relationship is quite unlike the totally separate components (on different radio frequencies) of the BBC case studies.

<sup>2</sup> This cannot be described as coding since no process of data reduction is involved.

<sup>3</sup> Described in some detail in Chapter Two above.

<sup>4</sup> Holsti, O. R. Content Analysis for the Social Sciences and Humanities. Page 9.



In word-counting, stability (one of three aspects usually attributed to reliability<sup>5</sup>) is maximised. However, in the conclusions set out in this present chapter, smaller statistical variations in word frequency will be ignored. The results of any content analysis of any broadcast are, by definition, determined by topic. Inevitably, programmes about the Bible will produce a high Bible word-count. In this chapter even some medium-sized variations will sometimes be discounted. Instead there will be a concentration on the most obvious statistical peaks and the variations that are significant in the discussion of the first hypothesis (above). In other words, in this chapter, the search is for patterns and trends within stable and quantified data. The words "more" and "less" will be used extensively.

The five primary Evangelical word groups are as follows:

(1) Bible, (2) New Life, (3) Gospel, (4) Rescue, (5) Sin:

#### 1. Bible (primary) word-group

Bible is by far the most important of all the key words under discussion. In every classification of Evangelical distinctives, Bible has a priority. Evangelicals are people of the book. Evangelical doctrine is defined sola scriptura. And yet, with Bible and its synonyms, the British Evangelical programme "On-Line" yields a broadly similar result to the British PSB religious programmes.

It could be objected that "On-Line" is the least Evangelical radio programme that can be found; that a Dick Saunders Bible-exposition would yield a far higher quota of Bible-words<sup>6</sup>. This

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<sup>5</sup> Reliability is usually considered to have three aspects: stability, reproducibility and accuracy. Reliability is achieved when the data-reduction procedure is invariant over time. Reproducibility (sometimes called intercoder reliability) depends on the same correct results being achieved when two or more coders undertake the analysis of the same text.

<sup>6</sup> "On-Line" is, after all, a general interest programme as well as a Christian programme, with items of European concern borrowed from various public service short wave broadcasters.

objection is answered in Chapter 9 (above). "On-Line" is, in the words of its producer Mike Beardsley, "low-key Evangelism". Beardsley claims that the "Christian" material in "On-Line" ought to amount to twenty per cent.<sup>7</sup> The significance of this is not that the "On-Line" count should now be multiplied by a factor of 5, but that even this twenty per cent is not sufficient to distinguish "On-Line" from a BBC programme series such as "Sunday". In other words, as far as Bible is concerned, this low-key, Evangelical series which aspires to produce a public-service sound and not frighten away the listener<sup>8</sup> but at the same time contain Christian content does not have levels of Bible-group word-use that are significantly different from the public service programmes.

It may still be objected that this fact is simply a mark of the growing sophistication of Evangelical producers. If broadcasters use the word Bible in every breath, they will surely lose listeners. This same argument can also be used with the New Life, Gospel, Rescue and (most importantly) Sin word-groups. All these words and their synonyms (collectively described here as word-groups) may lose listeners.

This may well be so. Evangelical broadcasters may indeed have to avoid using Evangelical key words if they wish to gain or retain an audience. It is not the task of this research project to

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<sup>7</sup> See Chapter 9 (above). Beardsley states that: "Although the Christian thrust of the project could be termed as low-key evangelism, the Christian content of the programme, although clear and direct when it needs to be, takes up an average around 20% of the project (as opposed to 20% of each individual programme. We also agreed that a 60:40 speech content would be our aim".

<sup>8</sup> See Chapter 9 above. Beardsley also states that: "For a start one thing that makes this series unique is that we are a team of Christians. Every member of the team that will contribute to this programme are Christians. Therefore that will underlie - our faith will underlie our approach to the series and a lot of the information, although we won't be talking about our faith all the time, we will be questioning world views and showing that as Christians we are also professionals."

presume to advise Evangelical broadcasters about the content of their programmes. The present task (without making value judgments) is to quantify the occurrence of key words; to determine objectively if in fact Evangelicals use certain words or whether they do not.

In fulfilling this task, there is the confidence, which comes from the questionnaire process (described in Chapter 7 above), that self-labelled Evangelical members of two broadcasting conferences (one Hungarian and the other English speaking) have identified five words which they at least would hope to find in an Evangelical broadcast. It is not the task of this research to judge whether or not these hopes are realistic or that their fulfilment will lead to successful, audience-winning radio. Indeed, there is no universal standard of radio taste or presentation. While British public service broadcasters may avoid sin-synonyms, many missionary radio broadcasters do not. The content analysis suggest that Hungarian Evangelical and Reformed programmes do not avoid the word either.

A number of HCJB's justifications for "On-Line" are presented in Chapter 9 above. It has a European interest. It has its own individual mix of secular and religious items. Its music is a mixture of easy listening pop and Christian music. But "On-Line" is nevertheless Evangelical broadcasting, produced and paid for by Evangelicals and with a declared pre-evangelistic purpose. Yet the conclusion here has to be that, with this first word-group, there is no discernible difference between "On-Line" and a PSB religious programme. This may have been the producer's purpose. On the other hand this fact may confirm the comment by Andrew Steele, Director of HCJB-UK<sup>9</sup>:

"It is my thesis that ..... missionary radio in the 1980s has not adopted, by an large, a suitable model but rather has adopted in various degrees a model used by religious broadcasters in the varied nations from which the broadcasting organisations have drawn their staff".

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<sup>9</sup> Steele, Andrew. World by 2,000. Bias to the Constituency. (HCJB: Bradford, 1986) Page 1.

Both "On-Line" and the BBC case studies are drawn from a large population of programmes. It would have been possible to choose from many other programme sources and perhaps produce markedly different statistical data. The same is most certainly not true of the Hungarian case studies. MERA produces eighty per cent of Hungarian Evangelical programming<sup>10</sup>. If Noregia and the Netherlands Gereformeerde Kerken programmes are not considered to be Evangelical, then MERA has a monopoly of Hungarian Evangelical broadcasting. During this period (1989-1993) Magyar Rádió's weekday afternoon programmes were (apart from worship programmes) the only religious radio programmes available in Hungarian PSB. Therefore the Hungarian word-frequency measurements in this research have an integrity that no sample of British programmes can match.

This fact makes the Bible word group results especially valuable. The use of Bible words by MERA and Magyar Rádió (in total) are broadly the same. It is clear that Hungarian religious broadcasters, whether they are Evangelical or not, make far more use of words in the Bible-group than their British counterparts. Moreover it is clear that, far from enjoying a monopoly of Bible words, MERA's level of word-use is less than that of the Reformed Church broadcasters<sup>11</sup>.

The explanation might be that the Reformed Church was still at this time (1993) enjoying its new freedom of expression. A great deal of evidence has been obtained during this research project about the intellectual humiliation of those who believed the Bible to be authoritative. In the HSWP era, people who relied on

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<sup>10</sup> The other twenty per cent is provided by the Norwegian and Dutch church-based Evangelical programmes.

<sup>11</sup> When the Hungarian Reformed programmes are taken in isolation, they produce almost double the MERA total of Bible-words. It is also significant that Hungarian Baptists, at least those analyzed in this research project, are more sparing with their use of Bible words. No attempt will be made here to postulate a reason for every variation.

the Bible were regarded as unintelligent and uneducated<sup>12</sup>. It is more likely, however, that the high Bible-word figure for the Reformed Church programmes is the result of the strongly biblical theological emphasis of the Hungarian Reformed Church<sup>13</sup>.

As far as the word Bible and its synonyms are concerned, the first part of the first hypothesis of this research project is fully supported by this first word-count. In their use of Bible and its synonyms, both the British and Hungarian religious broadcasters under discussion were formed by their nationality rather than their churchmanship.

## 2. New Life word group.

The results for this word group (containing as it does the terms Born Again and Conversion) gives further reinforcement to the first hypothesis. The use of Born Again, might appear to contradict the hypothesis. It occurs in both MERA and HCJB<sup>14</sup> but does not occur in the Magyar Rádió programmes, suggesting a common Evangelical vocabulary. These word occurrences are not unduly significant. Born Again (újászület) is an essentially American term<sup>15</sup>. The three "On-Line" occurrences are in song lyrics. Born Again also occurs in the "Big Holy One"<sup>16</sup>. On this narrow basis, it is difficult to establish an argument against the hypothesis (above).

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<sup>12</sup> Particularly in a written statement from Peter Rádós. 3 November 1993.

<sup>13</sup> In the words of Reformed media specialist and producer Ferenc Dusicza, the Hungarian Reformed Church has been for centuries "a Protestant island in a Catholic ocean". Once the majority church in Hungary, Calvinism was pushed into the East of the country, thus further increasing its isolation.

<sup>14</sup> 3 times in each.

<sup>15</sup> This point is well established by David F. Wells in his fully-transcribed address to the Conference on "Evangelicalism in a Transatlantic Perspective" delivered at Wheaton College on April 10, 1992.

<sup>16</sup> Five times.



Much more significant is the evidence from the word-frequency of convert/conversion (megtér/megtéres). Convert occurs once in HCJB and twice in the "Big Holy One". Conversion does not occur throughout the British case studies, suggesting that it is a word to be avoided. However, megtér (convert/ed) occurs eight times in MERA and ten times in Magyar Rádió. Conversion (megtéres) occurs eighteen times in MERA and nineteen times in Magyar Rádió. Fourteen of these occurrences are in the Reformed programmes.

With one exception, the use of New Life words in the British programmes is hardly measurable. HCJB, despite its declared "Christian" content makes no more use of New Life than any other programme. The exception is BBC One's "Big Holy One" with a measurement of 4 per 100 minutes (equal to Hungarian Lutherans and Baptists), and revealing perhaps the Evangelical interests of the producers<sup>17</sup>.

In its use of converted (megtereres) MERA and the Reformed programmes produce almost the same total. Here again it is clear that (for New Life words) the nature and content of Hungarian broadcasting (both Evangelical and non-Evangelical) is significantly shaped by the national cultural context.

### 3. Gospel word group.

The very high use of words in the Gospel-group by MERA is partly explained by the station call-sign "Magyar Evangeliumi Rádió". When the 130 such instances are removed, MERA's use of gospel still peaks at twice the level of any other programme. British use of gospel words is scarcely significant (except perhaps by HCJB and by the "Big Holy One"). The results for Hungarian Reformed, Lutheran and Baptist programmes are almost the same.

Three probabilities are revealed by the word-counts in this third (gospel) word-group. 1). MERA is uninhibited about the use of the

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<sup>17</sup> Simon Mayo, Adrian Reith and Martin Wroe.



gospel<sup>18</sup>. 2). The Hungarian PSB religious programmes make a lesser but consistent use of the words. 3). In British radio (HCJB and BBC<sup>19</sup>) the use of gospel is largely confined as the adjective in "gospel music."

Once again, the first part of the hypothesis stands. Indeed it stands with greater force than hitherto. It is clear that, in the case of the gospel word group, the nature and content of Evangelical broadcasting is much more significantly shaped by the national cultural context than the previous groups. This is manifestly true for HCJB. The great disparity between HCJB and MERA (even if the MERA result is reduced to take account of the call sign) clearly demonstrates the HCJB producers' knowledge of the facts of broadcasting life. In other words, the perceived British/European cultural context is the formative influence on the HCJB message.

What is most significant about the overall Hungarian analysis is that on no occasion does MERA use the traditional, if rather archaic, but authentically Hungarian jó hír (good news) but confines its good news to the Latin-root Evangelium.

A point needs to be made again (although it does not change the present task of measuring word-occurrence). HCJB "On-Line" claims to be aimed at a general interest audience. MERA (with every new repetition of its call sign) proclaims its specific concern for the gospel. The target audiences for the two programmes are quite different and the expected level of interest in the gospel is different too. Evangelical missionary radio can use the Evangelical vocabulary without the limitations that the search for audience places on audience-driven radio<sup>20</sup>.

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<sup>18</sup> 1 instance in every 2 minutes.

<sup>19</sup> Again this applies with less force to the "Big Holy One".

<sup>20</sup> Whether "On-Line" is audience-driven is an open question. It certainly aspires to sound as if it is.

#### 4. Rescue word group.

The special interest of the British word-frequency levels is once again the relatively low score of HCJB. Significantly, most rescue words are found in "On-Line's" Christian music component. By far the greatest use of Saviour (whether in English or Hungarian) is in the HCJB music. Indeed Saviour (udvosites) does not occur in the Hungarian programmes.

The "Big Holy One" contains most Rescue key words apart from BBC Radio Two's "Pause for Thoughts". However, this peak is caused by the speakers on "Pause for Thought", representing Islam, Hinduism, Buddhism, Judaism and Rastafarianism, who used the rescue word Saviour on two occasions.

The most significant finding is in the word-frequency of Redeemer (Megváltó). Frequency is very low in all the British programmes. HCJB's total of four occurrences includes two within song lyrics. In the Hungarian programmes, however, in both MERA and Magyar Rádió programmes there are significant peaks. Megvalto occurs 26 times in both<sup>21</sup>. A clear difference is revealed between a British preference for saviour and a Hungarian preference for redeemer. It is not the function of this research to inquire into the reasons for this difference. What is important in testing the present hypothesis is that Hungarian Evangelicals and non-Evangelicals continue to share preferences for a particular (national) religious vocabulary.

#### 5. Sin word group.

The steepest peak in the five key-word groups is achieved by MERA's use of sin-words. Sin or a sin-synonym is used almost once every two minutes in MERA broadcasts. Reformed programmes mention sin once in five minutes. The Baptist word-frequency is markedly less<sup>22</sup> than MERA. The Lutherans make little use of the word.<sup>23</sup>

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<sup>21</sup> The Magyar Rádió occurrences are mainly in the Baptist programmes, 15.

<sup>22</sup> Approximately once in nine minutes

The British results could be misunderstood. Sin is mentioned once in every five minutes in "Pause for Thought" but only by the non-Christian speakers. Once again, "On-Line" and the "Big Holy One" have a similar level of word-frequency, but this is very much lower than the Hungarian usage.

Hungary's recent Communist past continues to influence Hungarian Christianity. For forty years, sin (bun) was an unpopular word (and in the 1950s) a word that could not be mentioned in the public media. In Transylvania, sin headed the list of thirteen words which Transylvanian Reformed Church journalists (even in Church papers) were not permitted to use because the doctrine of sin stands in contradiction to the supposed capacity of man in a rightly-structured society, to build socialism.

This may go some way to explaining the relatively high incidence of sin words in Reformed programmes. The rarity of sin words in the Lutheran programmes is, however, surprising. Hungarian Lutherans are not afraid of using the word sin. In the Magyar-TV programme, produced by the Lutheran Church, the moral theologian F. Palhegyi opens the programme (on rape in Bosnia) with the words: "The essence of primary sin is that man took moral judgment from God"<sup>24</sup>. It is possible that the Lutheran radio programmes in this present case study represent the personal and ecumenical theology of the sole producers Rádós and Lengyel and are not, in this respect, typical of Hungarian Lutheranism.

It would be wrong to explain MERA's relatively great emphasis on sin-words as a long-term frontal attack on Communism. Even in Ceasescu's Transylvania, MERA programmes were known and criticised by Reformed pastors for the heavy emphasis on sin. In an extensive interview with the present writer, Helmut Menzel

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<sup>23</sup> Using the tables corrected to 100 instances per minute, the MERA total is 45.3, Reformed 20.3, Baptist 13.8, Lutheran 3.8. No British total exceed 7.5 apart from "other faiths" speakers whose total is 12.8. See Fig. 6.

<sup>24</sup> Full transcript of text.

who, until the establishment of MERA in 1991 had overall responsibility for the Transworld Radio Hungarian programmes, spoke of his concern that sin should not be over-used on Evangelical radio. According to Menzel, guilt and forgiveness are the other side of the coin and are better understood ideas. Yet Helmut Menzel's (or rather MERA's) output mentions sin more than twice as frequently as the Reformed programmes.

It is not the task of this project to establish the reason why this is so. However, it is likely that in its use of sin-words MERA actually reflects the thinking of János Harmatta and his Brethren colleagues. Such a marked emphasis on the fall is reminiscent of the Calvinist Evangelicalism of the Eighteenth Century; the Evangelicalism of Whitefield and Newton. The discontinuity between Menzel's caution about an over-use of sin-words compared with the relatively high occurrence of the words must mean that the leadership of Transworld Radio<sup>25</sup> is not fully conversant with the content of MERA broadcasts, and this is hardly surprising considering the linguistic isolation of the Hungarian language.

The conclusion from the analysis of this fifth (sin) word-group is that the MERA "Evangelical" programmes (at least during the period of this research, 1989-1993 and despite MERA's new Budapest-based office) were still being formed by the experiences of enforced exile and by doctrines which, if they were - once - authentically Hungarian, may now only reflect the theology of the Brethren community. The general conclusion from the content analysis data from the five primary word groups has to be that word frequency levels certainly do not follow some international and non-contextualized Evangelical pattern.

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<sup>25</sup> Helmut Menzel was one of the earliest collaborators with Paul Freed in setting up the Monte Carlo studios. Freed wrote of Menzel: "Helmut and his assistants, such as Larry Burk, will modestly pass off their accomplishments. We prayed, and we built and it worked, they explain". Freed, Paul. Let the Earth Hear. Thomas Nelson: Nashville, 1980. Page 53.

The British Evangelical series<sup>26</sup> conforms to the same frequency levels as the British PSB religious broadcasting. In Hungary, in two of the key-word counts, MERA has a lower Evangelical word-count than the Reformed Church programmes. Some qualifications have to be made. The Lutheran programmes are the closest (in key-word frequency) to the British programmes. The "Big Holy One", despite its comic style, has a relatively high level of Evangelical key-words.<sup>27</sup>

In the final questionnaires, British and Hungarian Evangelicals were asked what words they would hope to find in Evangelical broadcasting. This questionnaire process resulted in the five key word groups. In the Hungarian radio case studies, three of these word groups (Bible, New Life and Rescue) occurred more frequently in the religious programmes of Magyar Rádió than in MERA. Within the British case studies, HCJB almost completely replicated the BBC word-levels.

Consideration will now be given to the secondary word-groups. They are described here as secondary because, unlike the primary words, these are not "Evangelical words", chosen by Evangelicals themselves in questionnaires. Some of these secondary words attained very few votes from Evangelicals and therefore may be considered to be "non-Evangelical". Other word-groups have been suggested by single words extracted from sections of the pilot<sup>28</sup> questionnaire which were concerned with social perceptions, theological convictions and broadcast formats and which attracted markedly positive or negative reactions from the respondents. Each of the secondary words (apart from Europe) has been chosen to provide further, and in a sense random, tests of the hypothesis; to see the extent to which there are similarities between the Evangelicalism of Hungary and Britain. The first

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<sup>26</sup> "On-Line"

<sup>27</sup> This is so if Radio Two non-Christian speakers and HCJB music lyrics are discounted.

<sup>28</sup> See Chapter Seven above.



hypothesis will only be undermined if such similarities are strikingly apparent.

#### 6. Israel (secondary) word group.

The establishment of Israel in 1946 is a decisive event for many pre-millennial Evangelicals. In the United Christian Broadcasters sampler tape (Appendix 2 below), there is an extensive reference to Israel. Israel is understood as the fulfilment of prophecy and a sign of the end times. 1946 is taken as a divinely-ordained date. Within some strands of American Evangelicalism, and particularly in Pentecostalism, Israel is a potent sign. On the other, any Israel radio word count can be increased by less dramatic topics: Bible stories, news of the Arab-Israeli peace process, Jewish speakers on "Pause for Thought".

Because Israel can have so many different meanings, content analysis alone is unable to detect Christian Zionism, which would be the only (if partial and controversial) particularly Evangelical use of the Israel words. An indication (from content alone) that MERA's use of Israel words is traditional rather than millenarian is the fact that MERA alone<sup>29</sup> uses the rather archaic *választott nép* (chosen people) and makes a broadly-similar (34 compared with 24 Magyar Rádió occurrences) of a pivotal word for millenarian, *cion* (zion). The high Israel count leaves unanswered questions but they are not fundamental to this present argument. It is possible that the high count for the Israel word-group on MERA is a direct result of its emphasis on Bible exposition.

#### 7. Society (secondary) word group.

Evangelicals are often accused of a lack of social concern, preferring a private walk with God. Historically, Evangelicals were of course foremost among social activists. In 1973<sup>30</sup> a corrective was issued in the United States in the form of the

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<sup>29</sup> Eight times.

<sup>30</sup> At the YMCA Hotel, South Abash.



Chicago Declaration on Social Concern, drafted and signed by Carl Henry and others and including some so-called Radical Evangelicals<sup>31</sup>. The Lausanne Covenant attempted to correct a too-private Evangelical piety. The results of this word search, reveal little. Society-words are used very little in the British programmes<sup>32</sup>. They are used slightly more in the Hungarian programmes. In both situations, the Evangelical word-frequency levels conform to a national (rather than a transnational-Evangelical) norm.

#### 8. Country (secondary) word group.

MERA's<sup>33</sup> use of country-words is minimal. The fact that a self-styled Hungarian Evangelical Radio only mentions Hungary seven times in thirty-seven broadcasts and that it does not mention Transylvania once is in sharp contrast to the Magyar Rádió programmes. The English-language case study<sup>34</sup> reveals the opposite case. "On-Line's" use of country words is at the same level as the Hungarian non-Evangelical programmes. This finding too is interesting. It proves that an Evangelical programme can be contextualized but that MERA may not be so.

One reason for the low use of country-words might be that the frequent repetition of the adjective Magyar in the call sign Magyar Evangéliumi Rádió<sup>35</sup> might be considered a sufficient

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<sup>31</sup> Including Jim Wallis, editor of Sojourners Magazine.

<sup>32</sup> In one sub-category of the BBC Two "Pause(s) for Thought", "society" and "community" occur once every two minutes. These are the "Pauses" representing other faiths. The reason is clear. Religious broadcasters representing other faiths need to refer to commonly recognised landmarks. They can explain some of the features of their own faith. Having done so, their justification for broadcasting is that they too are part of society.

<sup>33</sup> The word-count was specifically designed to avoid the adjective Magyar (Hungarian) in favour of Magyarország (Hungary).

<sup>34</sup> HCJB.

<sup>35</sup> The call sign is usually repeated six times per programme.

cultural contextualization. However, the absence of Transylvania (Erdely) from the MERA vocabulary is total and compares with thirty occurrences on Magyar Rádió. Transylvania, lost to Hungary in the Trianon treaty, remains a central national preoccupation. In his interview with the present writer<sup>36</sup>, Helmut Menzel said that MERA steers "pretty much clear of politics, the old politics or the new politics". The Transylvanian question is much more than Hungarian politics and, because of the fact that Hungarian Calvinism was pushed Eastward by the Counter-Reformation, Transylvania is a particularly important concern of the Hungarian Protestant Churches.

#### 9. Europe (secondary) word group.

The interest of these findings lies in "On-Line's" success and consistency in achieving a European focus. Europe is mentioned more than once in two minutes. The Magyar Rádió use of Europe is consistent and relatively higher than the BBC programmes.

#### 10. Devil (secondary) word group.

The peak usage occurs in two categories of programming: The "Big Holy One" and MERA. Whether devil is chosen as a theme for the "Big Holy One" because he represents a colourful character is an open question. It has been shown above (Chapter 9) that the producers are Evangelicals. It is likely that devil is used partly to achieve programme colour but it may be in the motive of the producers to introduce him to the listener's vocabulary and worldview. With MERA there is no doubt at all. The devil (usually in the stronger form *satan*) is mentioned every two minutes. There is a sharp differentiation with all other programmes in either country (apart from the "Big Holy One"). The Reformed programmes which, in many of the "Evangelical" distinctive words, even exceeded MERA, hardly mention the devil. When they do so it is with the softer *ördög* (tempter).

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<sup>36</sup> Recorded on 1 October 1994.

#### 10. Justice (secondary) word group.

It appears from the context that the use of the word Justice in the British and Hungarian programmes is usually very different. In every English-language use, justice refers to human justice and fair-dealing. In the Hungarian programmes, justice is an attribute of God<sup>37</sup>. It is clear from the justice word-counts that Hungarian Evangelicals and non-Evangelicals use the word at about the same frequency-level. The word is hardly heard on the British programmes apart from Radio Four's "Sunday".

#### 11. Peace (secondary) word group.

Peace is used at a relatively high level in all the Hungarian broadcasts. MERA and the Baptist programmes use the word to a similar extent<sup>38</sup>. In the Reformed programmes there is a very marked preference for the more archaic *békesség* (peacefulness). Once again, a full word-contingency analysis would probably reveal that the Hungarian use of peace refers to the peace of God. Be this as it may, the British use of the word is confined to a very high incidence in the "Pause(s) for Thought" from other (non-Christian) faiths on Radio Two.

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<sup>37</sup> Unlike the "Songs of Sion" content analysis described in Chapter 2 above, word contingency analysis is not part of this present research project.

<sup>38</sup> 18.5 as against 14.4 corrected.

## 12. Church (secondary) word group.

"Sunday"<sup>39</sup> almost achieves one occurrence of the word in every minute of programming and most occurrences refer to the Church of England. The HCJB use of the word is almost twice that of MERA while Radio Two's use of church is the lowest of all.

MERA's use of church is very low in comparison with a uniform level for the word in the Magyar Rádió programmes<sup>40</sup>. There is less of a disparity in the use of templom (church building)<sup>41</sup>. The disparity for egyház (church community) is very much greater<sup>42</sup>. However it would be wrong to make the over-simplified deduction that MERA's lower use of Church reflects an Evangelical low-churchmanship. The stated purpose of the Magyar Rádió programmes is expressed by the overall producers, Peter Rádós and Anna Lengyel, and quoted in Chapter 9 above:

"The last five minutes is always a kind of meditation. The first five minutes is always a kind of Jesus story from the New Testament. The material between is documentary and reportage because in Hungary we still have to tell people everyday that the church exists; that it is working that it is open to everyone."

Just as a stated theme of "On-Line" is Europe, so the particular purpose of the Magyar Rádió is to explain the church to the wider Hungarian community. A wide disparity between Magyar Rádió and MERA is therefore to be expected. The relatively high total for "On-Line" (speech component)<sup>43</sup> compared with Radio Two "Pause for Thought" (Christian component)<sup>44</sup> demonstrates that Evangelical radio is capable of expressing, to paraphrase Holsti (above) its "preoccupation and concern" for the church. Indeed the disparity

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<sup>39</sup> Which is sometimes advertised as a programme with news of the churches.

<sup>40</sup> 9.1 compared with 64.4, corrected.

<sup>41</sup> MERA 23, Magyar Rádió 75. Actual.

<sup>42</sup> Mera 19. Magyar Rádió 373. Actual.

<sup>43</sup> 23.0 per 10 minutes. Corrected figure.

<sup>44</sup> 3.1 per 100 minutes. Corrected figure.

between HCJB and MERA indicates that there is no universal, pan-Evangelical low-churchmanship that is detectable in the content of religious radio. What is true is that, in certain programme situations, public service broadcasters in Britain are able to follow up an interest in the church; its leadership, structures and concerns. In Hungary, this task falls to the churches themselves (in the Magyar Rádió programmes). These parallel tasks do nothing to discredit the hypothesis under discussion.

In considering the secondary word groups, MERA has to be the most significant case study. The reason (as stated above) is that, unlike "On-Line" or any other possible British Evangelical case study, MERA represents the total population of Hungarian Evangelical programmes<sup>45</sup> during this period (1989-1993).

The final task in this chapter is to ask if there is so marked a difference of word-frequency between any of the MERA and Magyar Rádió secondary words that the hypothesis (above) can be undermined. Or, phrased as a question: Do any of these secondary word-groups provide tools with which to detect international pan-Evangelical content characteristics that are not shared by publicly-regulated religious radio?

In one word-group, Israel, more questions need to be answered but they are not of fundamental importance. Only one secondary word-group (devil) raises important questions that need to be answered in order to make a further defence of the hypothesis.

In the Dömos questionnaire to Hungarian Evangelicals, devil gained zero votes. On the other hand, in the English-language questionnaire, Devil gained sixteen votes, or, in other words, he gained a vote from almost half the total respondents. And yet, in the MERA word-count, there is a very high peak. Using the adjusted statistics (Fig. 6) Devil words occur ten times more

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<sup>45</sup> Given the ecclesiastical links of the Norwegian and Dutch Reformed programmes.

frequently in MERA than in Magyar Rádió<sup>46</sup>. Clearly the theology of the MERA broadcasters is different from that of the participants in the MERA-sponsored conference on broadcasting when the Hungarian-language questionnaire was answered.

The Dömos conference was a training conference<sup>47</sup>, a first attempt to bring together self-labelled Evangelicals who aspired to broadcast. The participants represented all the main Protestant churches including a large proportion of Baptists and Brethren.

In its very high level of devil-group words, MERA is not typical of Evangelicalism. It has been said above<sup>48</sup> that the devil is not mentioned even once in the Lausanne Covenant<sup>49</sup>. Far from representing world Evangelicalism, MERA's repeated use of devil-words is eccentric and harks back to an earlier Hungarian Calvinism. The only similar peak, across the range of case studies, is the "Big Holy One" with an identical word-frequency of 10.6 occurrences of Devil per 100 minutes. There is therefore no evidence to support a common international Evangelical emphasis in this word-group. The wide differences between the two questionnaire scores, underline the fact Evangelicalism itself is far from monolithic.

It has been shown above that, within the limits of these case studies, the content of Evangelical broadcasting, its theological vocabulary and the intensity with which these words are used is, in the Hungarian case, determined by the (linguistically-isolated) Hungarian language and by the long Hungarian Protestant tradition. In the primary word groups (and these are the words which Evangelicals themselves would hope to find in Evangelical broadcasting) the theological and lexical links between

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<sup>46</sup> 10.6 compared with 1.6, corrected figures.

<sup>47</sup> It resulted in a "Ten Commandments of Dömos", advice from Transworld Radio experts on broadcasting technique.

<sup>48</sup> Chapter Two.

<sup>49</sup> The word "demonic" occurs once in the covenant.



Evangelical and non-Evangelical content are often very clear. The long, forty-year exile of MERA broadcasters in the Vienna office appears to have forged links (not so much with Anglo-American Evangelicalism) but with pre-War Calvinist piety and with the millienarian expectations of the Hungarian Brethren.

Hungarian language and culture (at least during the period of this research) has served as a defence (if such is needed) against pan-Evangelicalism (if such exists). In any case, the hypothesis stands: The nature and content of Evangelical broadcasting is more significantly shaped by the national cultural context than by Evangelical presuppositions. As far as MERA Evangelical broadcasting is concerned, the national cultural context has been apprehended in exile and possibly from an older generation.

In Britain, domestic Evangelical-controlled broadcasting was (in the period of this research) unknown. Evangelicals could be heard on foreign stations, particularly on short wave. Many Evangelicals (because of this lack of control) believed that Evangelical broadcasting did not exist. The clear finding of this research is that, in a programme series, fully-controlled by Evangelicals, Evangelical words (as chosen by Evangelicals themselves) do not achieve higher word-counts than BBC religious programmes. Very clearly, "On-Line" conformed fully to its national cultural context which, despite the European aspirations, was a British context. In the case of "On-Line", the hypothesis stands but leaves the most important question: If an Evangelical-controlled programme series does not have a distinctly Evangelical content, what is its purpose? Could Evangelical broadcasting now become a welcome reinforcement to a hard-pressed public service sector? Have the divisions, expressed openly at the first Cranfield Conference been completely healed?

These questions will be addressed in the final chapter (below) in a discussion and defence of the second hypothesis of this research project.

## Chapter 12.

A general confirmation of the second of the two initial hypotheses: Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels.

Despite the differences between the Evangelicalism of Britain, North America and Hungary, they are united by an activist<sup>1</sup> concern to communicate the gospel to others. To paraphrase the second paragraph of Chapter 1 (above), God has given his "last word" and "last deed". There are neither words nor works that can now be added. The last word and the last deed are both ἁπαξ δια παντος (HAPAX: once for all and for ever). It is this understanding which, to the Evangelical, gives the gospel the character of message. Evangelical faith is essentially receptionist. Faith receives what grace offers. There is no directional confusion. Grace comes from God in an entirely one-way tide. Proclamation, rather than sacrament, is the human conduit. This explains the urgency of the Evangelical commitment to broadcasting. The development of wireless broadcasting introduced a new age in which - for the first time - at least according to the excited judgment of R. R. Brown, even "unction can be transmitted".<sup>2</sup>

However, the Evangelical message is not only concerned with unction. Some days<sup>3</sup> after the first Cranfield Conference, the Rev. Gavin Reid, soon to be Bishop of Maidstone but at that time

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<sup>1</sup> The particular reasons why activism was suppressed for several centuries within Hungarian Protestantism is discussed in Chapter 4 above.

<sup>2</sup> Quoted in Chapter 1 above. R. R. Brown was preaching on the first Sunday of operation of station WOW in Omaha, Nebraska.

<sup>3</sup> 12th November 1991.

Consultant Missioner of the CPAS<sup>4</sup> and long-term British collaborator with Billy Graham, wrote to the present writer:

"Our group saw three areas of opportunity in radio which the Church or responsible Christian independent groupings ought to seize:- 1) Joining in existing community radio initiatives. 2) Launching community radio initiatives with a broad mix of programmes. 3) Specialist Christian stations.

"With regard to the third suggestion I think it is true to say that everyone in the group agreed, when we thought it through, that there was some value (even if it be judged narrowcasting) in having some stations which conducted programmes that kept Christians in touch with each other, knowing about developments and also equipping them to live out their lives in today's world through Bible teaching and the discussion of relevant topics.

"The thinking behind this (and there are many instances that I have heard of from the United States) that many individual church members don't actually get a great deal of help from the diet offered by their local church but still want to remain loyal to it. This sort of radio programme and radio station could help them."

Gavin Reid's letter provides a valuable corrective to the widespread assumption that the only purpose of Evangelical radio is evangelism. It will be demonstrated (below) that one of the three main justifications for the London Christian Radio initiative is "nurture". The effect in the United States of radio as an agent for increasing the biblical knowledge and doctrinal confidence of Evangelicals is unmeasured but undeniably immense. There are hundreds of North American radio teaching programmes. Among the best-known are: "Radio Bible Class"<sup>5</sup>, "Thru' the Bible"<sup>6</sup> and "Back to the Bible"<sup>7</sup>.

One of the main Liberal objections to "Christian Radio" is that it only broadcasts to those who are already believers, creating the so-called media ghetto. In the terms of Gavin Reid's letter,

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<sup>4</sup> Church Pastoral Aid Society.

<sup>5</sup> Presented by Richard de Haan.

<sup>6</sup> Presented, until his death, by J. Vernon McGee.

<sup>7</sup> Presented by Theodore Epp.

this is no objection at all. Education is a specialism of Christian radio. The case for radio as an educational tool need hardly be argued, least of all to the BBC. Training is undoubtedly not a synonym for nurture. Ben Armstrong's "Electric Church" (see Chapter 1 above) is an illusion, for the Christian Church is a flesh and blood institution. But the fact remains that, especially in what Father Pasquale Borgomeo of Vatican Radio describes as "emergency situations", countless Christians have been introduced to and trained and upheld in their faith by radio. The 1982 edition of the World Christian Encyclopedia includes, in its Hungarian church membership statistics, five hundred people affiliated to "isolated radio churches"<sup>8</sup>.

The core problem that has been addressed in this research project is the communicability of the Evangelical message through broadcasting. The fact that the purpose of Evangelical radio is twofold, including both proclamation and teaching, does not diminish this research undertaking. It makes more explicable the wish of so many Evangelicals to gain access to their own broadcasting channels. Indeed radio training is a function that has, by definition, to be confined to Evangelical dedicated-channels.

The questionnaires to the Dömos and Brussels questions were not confined to Evangelical hopes for evangelistic radio. Indeed, the fact that the MERA and HCJB case studies inevitably contain an (unquantified) element of Evangelical teaching ought to make the present research design more rather than less effective.

The Evangelical key-words isolated by the questionnaire process (Chapter 8 above) include words and synonyms (Bible, New Life, Gospel, Rescue, Sin) which are far more likely to occur in a training situation; in what the Liberal critics at the first Cranfield Conference categorized as religious narrowcasting. The fact that the British and Hungarian Evangelical case studies are

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<sup>8</sup> page 367.

compared with PSB religious programmes (Chapter 10 above) without making statistical allowances for this inevitable Evangelical teaching component, ought to tilt the word-frequency results. This secondary purpose of Evangelical radio (training) ought to result in higher occurrences of theological and technical words and thus make proving the above hypothesis more challenging.

It is not sufficiently realised that the development of radio in the 1920s did not simply illuminate two different approaches to the new medium: the Evangelical commitment to proclamation and training on the one hand and a (seemingly) more detached approach by other Christians on the other hand. Radio had a catalytic effect on North American broadcasting Evangelicals. Their activism was in fact accentuated by radio. For the first time since the invention of the printing press, technology provided new and timely assistance in the fulfilment of the Great Commission. Also, the proliferation of North American commercial radio, at least until 1929, seemed to provide almost limitless opportunities for any Evangelical to preach (or teach) the gospel to any part of his nation. The development of satellite broadcasting has made the prize even more attractive. There are now no technical limitations on radio message transmission, as opposed to reception. Evangelicals can and do think globally.

Until the beginning of the period of this research (1989) Hungarian and British Evangelicals were prevented by government regulation from enjoying what they perceived to be the opportunities and freedoms of their American co-religionists. Both groups had developed their own missionary programmes, on Evangelical-controlled channels, and broadcasting into their home countries from transmitters sited outside their national boundaries. No chinks appeared in this wall of exclusion until government regulations relaxed in 1990, under democratic pressure in Hungary and under a combination of commercial and ideological pressures in Britain.

In Britain, Evangelicals were allowed, under the terms of the new



Broadcasting Act to bid for (non-national) radio licences and the London Christian Radio campaign was the most visible result. The HCJB "On-Line" programme represented a conscious attempt to present a public-interest programme-sound. In Hungary, MERA was established as a nationally-registered charitable foundation with a new Budapest office. More important, however, was MERA's newfound access to regular time-slots<sup>9</sup> on the very powerful Albanian medium-wave transmitter<sup>10</sup>. For the first time, Evangelical radio was available in Hungary in a radio medium which (if the audience had so wished) could be clearly heard by all the Hungarian-speaking inhabitants of Hungary and Transylvania.

During this period (1989-1993), Evangelicals in Hungary and Britain could look forward to the day when their programmes could also occupy bought-time slots in nationally-regulated channels or, as in the case of London Christian Radio, the day when an Evangelical-owned channel could be licensed within the national radio system. During this period, the general questions, represented by the second hypothesis of this research project, became more important: Does Evangelical channel control lead to a more authentic Evangelical message?

For reasons set out below, a general question of this kind cannot be distilled into a much more specific question as follows: Do the Evangelical key words (established by questionnaire) occur to a greater extent in the case studies representing the general religious radio output of Magyar Rádió and the BBC rather than in the Evangelical-dedicated channels, MERA and HCJB "On-Line"? A positive answer to this question might seem to prove the second hypothesis of this research project, namely that: Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels. In fact it does not do so. The second hypothesis is firmly established by the MERA

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<sup>9</sup> By Transworld Radio acting on behalf of MERA.

<sup>10</sup> Radio Tirana.



case study alone.

The quantitative results reveal very different results for Britain and Hungary. In the five key-word groups (Bible, New Life, Gospel, Rescue and Sin) the differences between HCJB and the BBC programmes are slight and follow no Evangelical/Liberal pattern. It would appear that HCJB has been entirely successful in creating, in "On-Line", a general interest, European, music and features programme.

Fig. 11 (Chapter 10) above makes it clear that "On-Line" makes a pronounced use of the Europe word-group. There are almost two occurrences in every five minutes. Church-words and Country-words are in second place, considerably higher than Bible-words and the other four Evangelical word-groups. It is clear that "On-Line" has been successful also in continually returning to its self-declared European theme. What is questionable is the degree to which "On-Line" succeeds in its self-declared task as a carrier of the Evangelical message. In the five Evangelical word-counts, "On-Line" appears to conform fully with the BBC religious broadcasting norms. If this is indeed so, a fundamental question remains about "On-Line's" purpose. Does it not seek to fill a niche in the religious broadcasting spectrum that is already filled effectively by the BBC?

It is not the task of this research project to provide an answer to this question. However, the quantitative content analysis of "On-Line" indicates the strength of the second hypothesis. "On-Line" is one example of an Evangelical programme (fully-controlled by Evangelicals, and transmitted on one of the world's best-known missionary radio channels) which says nothing that is not being said by the BBC.

Mike Beardsley<sup>11</sup> confirms the aspiration, set out in detail in Chapter 6 (above) that:

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<sup>11</sup> In 1993 he was Training Manager of HCJB.

"Although the Christian thrust of the project could be termed as low-key evangelism, the Christian content of the programme, although clear and direct when it needs to be, takes up an average around 20% of the project (as opposed to 20% of each individual programme. We also agreed that a 60:40 speech content would be our aim".

Of course it may be objected that "On-Line" is aimed at an English-speaking European audience and that its content should be judged against one of the religious programmes of the BBC World Service such as "Words of Faith". Alternatively, it may be objected that HCJB may be attempting to provide a comprehensive radio service. Some programmes may be expected to be more Evangelical than others. The second objection has less validity than the first for it is not in the nature of shortwave radio to provide a steady flow of inter-connected programming. Neither objection can diminish the fact that the stated objective of the producer of "On-Line" is to provide "low-key Evangelism" in approximately twenty per cent of the programme content<sup>12</sup>.

It has been demonstrated (in Chapter 9 above) that other aspirations of the producer concerning "On-Line", notably the speech/music mix, have been fulfilled with great accuracy. If Mike Beardsley's other predictions are reliable, if twenty per cent of "On-Line" is indeed low-key Evangelism, then the argument could be put forward that (because of the equivalent word-counts) BBC radio (particularly the "Big Holy One" programme on Radio 1) could also be counted as low-key evangelism.

Judging by the audience-response levels<sup>13</sup>, the audience for "On-Line" is very low. Far from diminishing the value and significance of the content analysis, the reality of a low audience figure performs the opposite function. The low audience figures means that the Bradford-based "On-Line" production team were free from most of the pressures that radio producers normally work under. They did not have to satisfy advertisers or

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<sup>12</sup> See Chapter 9 above.

<sup>13</sup> Discussed in Chapter 9 above.

regulators or take note of ecumenical considerations. They worked on an empty canvas, constrained only by the reactions of the HCJB worldwide donor base and by the ultimate control of the HCJB management in Colorado Springs.

This means that, in testing the second hypothesis, "On-Line" constitutes a case study of an almost clinical purity. The clear conclusion of the "On-Line" analysis is that the relative lack of production constraints, far from revealing an enhanced level of Evangelical content, demonstrates little content difference with PSB religious broadcasting.

The implications of this finding for the future of Evangelical broadcasting in Britain is important. At the end of this research period, Evangelicals who were involved in the campaign for Britain's first Christian dedicated-channel, the London Christian Radio franchise-bid, were beginning to describe their future approach to programming. Speaking on the "Future of Independent Christian Broadcasting"<sup>14</sup>, Peter Meadows struck an eirenic but clear note:

"We must resist any desire to re-kindle the debate as to whether this change<sup>15</sup> was right or wrong. In truth, in the face of advancing secularism, such a shift was probably inevitable. However, we cannot avoid the result - which left the Christian Church largely excluded from using the electronic mass media as a means of doing its business. Of course, there were still Christian programmes and very good they were - and are - too. But, they tend to reflect rather than proclaim; to consider rather than commend; to analyse faith rather than to nurture it."

So, London Christian Radio's primary task will be Proclamation, Commendation and Nurture. The numerical weakness of British Evangelicalism<sup>16</sup> will mean that London Christian Radio will have

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<sup>14</sup> An address to the All Party Media Group by Peter Meadows, Chief Executive of London Christian Radio on Tuesday 22 February 1994.

<sup>15</sup> Contained in the 1975 Annan Report.

<sup>16</sup> In comparison with the massive self-labelled Evangelical populations of the United States.

to strive to work ecumenically, although in his important speech to the all-Party Group (and with an eye to his Evangelical constituency), the word Ecumenical did not once pass Peter Meadows' lips. In its task of Proclamation, Commendation and Nurture, London Christian Radio will have a far harder Evangelical task than HCJB "On-Line". The London company will need to satisfy a public regulator, an Evangelical constituency, a growing number of ecumenical patrons, some advertisers and, above all, a city-wide audience.

The lesson of HCJB "On-Line" is that these pressures will have a diminishing effect on content that is identifiably Evangelical. The likelihood is that London Christian Radio, in order to demonstrate a difference with secular radio, may begin to project a theology of the Church that hitherto has been untypical of British Evangelicals. Peter Meadows used the word Church twenty-eight times in his address to the All-Party Group. Evangelical broadcasting in Britain may have to present itself as Church broadcasting. The five Evangelical hopes (for the occurrence of the word-groups: Bible, New Life, Gospel, Rescue and Sin) may continue to remain unrealised.

In Hungary, *Evangeliumi* is a religious technical term that is not popular and not widely used. *Evangelikus* (Lutheran), on the other hand, is well understood. The history of the word is as old as the Hungarian Reformation. In 1570, 56% of this Protestant population were *Evangelikus*<sup>17</sup>. The fact that Kossuth himself, the most distinguished figure in the history of Magyar nationalism, was *Evangelikus*, ensured that the word continues to be known and familiar to all Hungarians.

However, throughout the Nineteenth Century, a number of English-speaking Evangelical influences have been apparent in Hungarian Protestantism. These began with the Scottish Mission to the Jews of Budapest (aided by the Lutheran Pietist Archduchess Maria

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<sup>17</sup> Only after the Synod of Debrecen in 1561 did a clear division begin to open up between Lutherans and Calvinists.

Dorothea) and the visits to Hungary of John Mott in the first decade of this century. By no means all the foreign influences have been English-speaking. Building on the presumed ethnic and linguistic link between Hungarians and Finns, the Hungarian revival between the wars was deeply influenced by a much more extensive Finnish revival led by Paavo Ruotsalainen, who was himself influenced by an older Finnish Pietism and by a newer anti-Communism.

The history of Hungarian-language missionary radio has reflected the mixed parentage of Hungarian Evangelicalism and by no means has it been entirely bound up with the American radio ministries. The Swedish IBRA station has made efforts to cater for the needs of Hungarian Pentecostals. The Norwegian NOREA organisation has performed the same service for Hungarian Lutherans. The Nederlandse Gereformeerde Kerk programmes have been produced in Holland for the benefit of the largest number of Protestants, the Hungarian Reformed Church<sup>18</sup>. During the dark days following the 1956 uprising, Protestant programmes in Hungarian were also heard on the BBC World Service, Radio Liberty and Radio Free Europe.

The only carriers of an Evangelical message (in the sense of Mark Noll's "historically-connected phenomenon that has occurred in the English-speaking religious world and is rooted in the Awakenings on both sides of the Atlantic") have been HCJB (which during the period of this research no longer broadcast in Hungarian) and Transworld Radio. Transworld Radio therefore represents the only Hungarian Evangelical dedicated-channel. In 1990, its production responsibilities were devolved onto its newly-formed national partner, Magyar Evangéliumi Rádió (MERA).

In a large sample (thirty-two quarter-hour programmes), the MERA content analysis reveals an idiosyncratic interest in Sin-words. In the questionnaire to the Hungarian Evangelical broadcasting

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<sup>18</sup> Both the Norwegian Lutheran and Dutch Calvinist programmes have been broadcast in Transworld Radio slots on the Monte Carlo transmitter.



conference in Dömos, Sin (bün) came 5th (with 21 votes) after Bible (33 votes), Gospel and Salvation (each with 29 votes), and Born Again (27 votes).

This vote itself contradicted an unequivocal statement on the subject by Helmut Menzel, close collaborator with Paul Freed, founder of Transworld Radio. Helmut Menzel is the person who more than any other created the circumstances which allowed MERA its independence. In an interview with the present writer<sup>19</sup>, Menzel stated that Sin would not be a particularly appropriate word to use in Evangelical radio. He greatly preferred the vocabulary of Guilt followed by Forgiveness.

In the MERA word-frequency analysis, however, (See Fig. 13, Chapter 10, above) the Sin word-group is shown (by a huge margin) to be the most-used key-word, apart from Evangeliumi itself (which is given the numerical "advantage" of six extra uses per programme in the station call-sign). Sin-words exceed Bible-words by a large margin and exceed both the New Life-words and the Rescue-words by a factor of five. In this respect, the MERA content analysis reveals a somewhat idiosyncratic emphasis that far exceeds the hopes that were revealed in quantified form in either the Dömos or the Brussels questionnaires as well as flatly contradicting the stated position of Helmut Menzel.

It has been stated in Chapter 11 above that the reason for this special emphasis lies in the dominant position in MERA of the small Hungarian Brethren communities. A good example of this domination is provided by the membership of the Dömos Conference itself. Of the 35 Hungarian conference members whose denomination is declared, 7 belong to the Hungarian Reformed Church, 6 are Baptists, 3 are Lutherans, there is one solitary Catholic while no less than 18 conference members belong to one of two small Hungarian Brethren communities.

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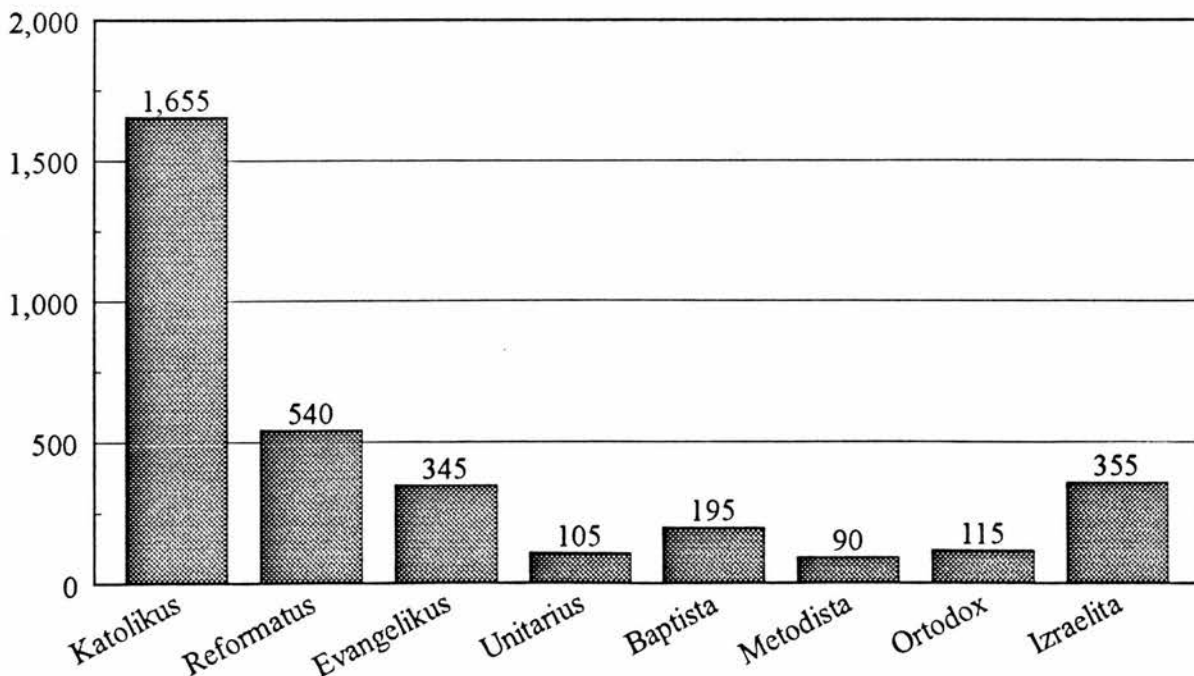
<sup>19</sup> Tape-recorded on 1 October 1994.



The contrast with what Helmut Menzel describes as the demoscopic principle is stark. Fig. 1 below (provided by Peter Raãos, co-producer of the Magyar Rádió religious programmes) shows the careful division between the churches of radio-minutes in 1991. This process of sub-division follows a practice that began before the war and survived throughout the Communist era. The inference from the word-frequency analysis of the MERA programmes is that, in the thirty-two programmes in question, this undoubtedly Evangelical-dedicated channel promoted a theological emphasis that is not shared by the major Anglo-American Evangelical missionary channels. The Transworld Radio management is either unconcerned by the Hungarian-language content or (more likely) unaware of it. Frequent references to the fact that the Transworld Radio now broadcasts in more than one hundred languages feeds the impression given that the institution is concerned to further increase its number of language outlets. Transworld Radio is part of the "World by 2,000" broadcasting coalition which, by the end of the century, aims to broadcast to all of the planet's major people groups.

**Fig. 1**

Minutes



The second hypothesis of this research project (that Evangelical hopes and understandings of broadcasting are not necessarily fulfilled by Evangelical dedicated-channels), is also confirmed by the fact that the Hungarian Reformed Church programmes produce more Bible-words and more New Life-words than MERA and that the Baptist programmes produce more Rescue-words. The Magyar Rádió programmes are (in these present case studies at least) equally efficient (or even better) carriers of the hoped-for Evangelical key words. Indeed the proportional use of Evangelical words within the Magyar Rádió programmes - the fact that Bible-words surpass the other four word groups in the Reformed, Lutheran and Baptist programmes (See Figs. 13 and 14, Chapter 10, above) - accords better with the quantified hopes and aspirations of the Dömos and Brussels questionnaire respondents.

The content analysis reveals that, far from carrying a purer Evangelical message, MERA is proved to be a lesser carrier and that Evangelical key-words, in reasonable proportion to each other, are more likely to be found in the Church-produced weekday programmes of Magyar Rádió. This finding may appear to raise an important final question about the nature of what it means to be Evangelical. Does an Evangelical have to use the word Evangelical, or indeed does she have to be conscious of her Evangelicalism, in order to be part of the worldwide movement? By a parallel argument, can a general religious radio programme be more "Evangelical" than an Evangelical programme?

David Bebbington provides a provocative answer:

"It is not essential that a body should show awareness of the term Evangelical to be included. Afro-American Bible believers for instance do not normally think of themselves as Evangelical, yet few observers would locate them outside the category. All those displaying conversionism, activism, biblicism and crucicentrism are Evangelicals."<sup>20</sup>

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<sup>20</sup> "Evangelicalism in its setting. The British and American Movements since 1940". Delivered to the Conference on Evangelicalism in a Trans-Atlantic Perspective. Wheaton College, Illinois. March 14th, 1992 and quoted in Chapter 4 above. These quotations are taken from Pages 1, 2 and 4 of the lecture transcript.

However, it has to be said, at the conclusion of this research project, that, interesting though this question undoubtedly is, the purpose here is not to identify Evangelicals (including unconscious Evangelicals) by their use of particular words. This kind of identification was indeed a use to which content analysis was put by Lasswell and others during and after the war. The purpose here is not to follow the original Songs of Zion analysis and to infer, from content, the convictions of the authors; to claim that, because Evangelical key-words occur to a greater extent in Magyar Rádió programmes, then it follows that the PSB producers are unconscious Evangelicals, or that they are better Evangelicals than the MERA producers.

Nothing in this research project should suggest that Evangelicals are formed or defined by the words they use. The key-words used in this present research project are not regarded as indicators of the presence of Evangelicals. They are (simply) five words which self-labelled Evangelicals have declared that they themselves would hope would occur in Evangelical broadcasting.

The identification of Evangelicals is quite another matter and in any case, Bebbington's fourfold definition of Evangelicalism (conversionism, activism, biblicism and crucicentrism) could almost certainly not be applied to the Magyar Rádió producers. Activism is something which has not been typical of the Hungarian Protestant tradition. The lack of overseas Protestant missionary activity (fully explained by centuries of Ottoman, Catholic and then Communist domination) means that one of the vital environmental factors necessary for the development of the Western Evangelical movements has been missing in Hungary.

This means that Bebbington's "unconscious Evangelicals" even if they can be sought among African-Americans, should not be looked for in the Hungarian Protestant Churches. The evangeliumi Protestants (a very small minority) are well enough aware of

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their Evangelicalism. Similarly, Anne Wind's statement<sup>21</sup> that Evangelicalism is the English-speaking counterpart of Continental Pietism is unsatisfactory. Pietism and Evangelicalism are certainly linked. Their tenets are in many respects similar<sup>22</sup> but they are different movements.

What distinguished Evangelicalism from Pietism is, as Noll so rightly claims, that (even in the Hungarian context) Evangelicalism enjoys an historical connection to the Great Awakenings on either side of the Atlantic. This fact is proved, in the Hungarian context, by the fact that Evangeliumi has now entered the technical vocabulary of the Hungarian Protestant Church; lexical evidence that Evangelicalism, even though it is very small in Hungary, is something distinct from Lutheran Pietism.

The distinction between Pietism and Evangelicalism is important. The two exist in parallel. There are close historical linkages, especially the influences of the Moravians on the young Wesley. There are also clear distinctions. Even in the post-war period, some manifestations of Hungarian Pietism have been conspicuous for advocating a sometimes bizarre withdrawal from the world. The fact that mainstream Hungarian Protestant programmes contain a high proportion of words which Evangelicals claim as their own underlines the fact that, unlike British Conservative Evangelicalism, Hungarian Evangelicalism is not necessarily defined in contra-distinction to a Liberal ecclesiastical centre ground. The relatively high levels of Evangelical key-words in the Magyar Rádió programmes more likely suggest that the historic difference between Evangelicals and other Protestants in Hungary

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<sup>21</sup> Wind, Anne. "Zending en oecumene in de twintigste eeuw. Handboek over de geschiedenis van sending en oecumene aan de hand van de grote conferenties en assemblees". (Kampen: 1984) p.11.

<sup>22</sup> Pietist distinctives are as follows: 1) Bible study leading to personal devotion. 2) Exercise by the laity of their spiritual priesthood. 3) Emphasis on practice and not simply on theory. 4) Charity in religious controversy. 5) Reform of theological education. 6) Improvement in preaching.

is founded - not so much on doctrine as on a commitment to activism.

Therefore the second hypothesis of this research project is proved by the MERA case-study alone and not by the high word-count of Evangelical words in the Hungarian PSB programmes. The fact that Evangelical words appear in considerable numbers in non-Evangelical Hungarian programmes is simply an indication of the more significant fact that the vocabulary distinctions between Evangelicalism and either classical or Barthian Protestantism are small.

The most important fact in this present discussion is that two of the world's biggest and best-known Evangelical-dedicated channels, HCJB and Transworld Radio, are shown (by quantitative word analysis) not to be the carriers of a standardized Evangelicalism but are shown (even without the constraints imposed by regulators, advertisers and audience) to particular local pressures, some of which are negative. At one level this is an understandable and healthy state of affairs. The notion that the gospel is a message that is un-related to culture and can be simply translated-and-transmitted is a delusion.

It is revealed most clearly in the HCJB-"On-Line" case study that programme formats which are successful in Tanzania or India are not necessarily transposable to Europe. The motive behind the re-broadcast of such a high proportion of public-interest features from public-service channels (from the Deutsche Welle and Radio Nederland English language services) is unclear and exposes a lack of purpose and an inexplicable desire to appear to be a mainstream public-service broadcaster.

Transworld Radio's policy of devolution would appear to be far too hasty. MERA programmes are unpopular with most Hungarian Protestants. They are perceived as projecting a negative Christianity; a negativity which is confirmed in the word-counts. With its new access to the huge Tirana medium wave transmitter



and in the newly-free Hungary, Transworld Radio had a golden opportunity. An institution is still needed which fairly reflects the breadth of Hungarian Evangelicalism and which can, in turn, project the small but but growing voice of a newly-activist Protestant Christianity.



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## Appendix 1

### The Future of Independent Christian Broadcasting

An address to the All Party Media Group by Peter Meadows,  
Chief Executive of London Christian Radio

On Tuesday 22 February 1994

There are those occasions when the Church wakes from its slumber, to take an active interest in matters political. The passage of the Broadcasting Bill, in 1989, was such a moment - and for good reason.

The Bill had been designed to take account of change. Legislation was required in the face of new technology - including the emergence of direct broadcasting by satellite, growing opportunities in the cable industry and the increasing availability of radio frequencies.

The Bill also set out to reflect a change in philosophy. The future of broadcasting was to be one no longer dominated by the non-commercial sector. A new era of choice was to be ushered in, with market forces prevailing.

However, the Broadcasting Bill - and the green-tinged White Paper that preceded it - largely overlooked another area of change. Namely, that which had taken place within religious broadcasting in general - and Christian broadcasting in particular.

Lord Reith believed that the aims of religious broadcasting should be "to make Britain a more Christian country". (1) In October 1948, (CRAC) the Central Religious Advisory Council of the BBC received a report from the then Head of Religious Broadcasting, the Rev Francis House, detailing four ways in which this goal was to be fulfilled. Religious broadcasts were -

1. To maintain 'standards of truth, justice and honesty in private and public life'.
2. To explain what the Christian faith is, to remove misunderstanding of it, and to demonstrate its relevance today.
3. To lead 'non church-goers' to see that any really 'Christian' commitment involves active membership of an 'actual church congregation', while at the same time giving 'church-goers' a wider vision of what

church membership involves.

4. To provide opportunities for that challenge to personal faith in Jesus Christ as Saviour and Lord which is the heart of 'conversion'.

However, by 1975 - when CRAC came to make their submission to the Annan Committee in respect of the future of broadcasting - change had come. CRAC proposed that the objectives for religious broadcasting should be -

1. To seek to reflect the worship, thought and actions of the principal religious traditions represented in Britain, recognising that these traditions are mainly, though not exclusively, Christian.
2. To seek to present to viewers and listeners those beliefs, ideas, issues and experiences in the contemporary world which are related to a religious interpretation of life.
3. To seek also to meet the religious interests, concerns and needs of those on the fringe of, or outside, the organised life of the churches. (2)

We must resist any desire to re-ignite the debate as to whether this change was right or wrong. In truth, in the face of advancing secularism, such a shift was probably inevitable. However, we cannot avoid the result - which left the Christian Church largely excluded from using the electronic mass media as a means of doing its business. Of course, there were still Christian programmes and very good they were - and are - too. But, they tend to reflect rather than proclaim; to consider rather than commend; to analyse faith rather than to nurture it.

For this reason many, including myself, were looking to the new broadcasting legislation to be such that it put the churches back onto a level playing field. The gods of money, sex and power were to be given the opportunity to play on the field of the free market. In which case, we wanted an equal opportunity to kick the ball as well.

Tribute is due to those of both Houses and all parties for their willingness to listen, support and respond to the concerns that we expressed. As a result, the Broadcasting Act 1990 offers the churches the opportunity to participate in the twentieth century - and not before time. In particular, there is now freedom for

the churches to responsibly own and operate a local radio service.

There are several ways in which the churches can respond to this new opportunity. Towards the end of last year, at a conference attended by specialists in Christian broadcasting from across the United Kingdom, Rev Ernie Rea - Head of Religious Programming for the BBC - identified a number of alternative models for Christian broadcasting. I would suggest that two of these are particularly relevant to our present considerations.

First, there is what Ernie Rea calls 'the incarnational model'. By this approach, the churches join in partnership together and with others - to provide programming designed to meet the needs and interests of the whole community. In the same way that they might own a local newspaper, they own and operate a local radio station. They are not seeking to promote an overt Christian agenda, but to bring Christian values to the heart of the community by way of a general, local radio service - with music, speech or a blend of both.

It is an approach that requires careful handling. In particular, it is essential that the audience always know where they stand. There must never be any pretending by the broadcasters to be one thing, and then sneaking in some distinct Christian message under cover of darkness. Such an approach would damage the credibility of the Church and the Radio Authority - as well as alienating the audience.

Nevertheless, this is a thoroughly valid model and particularly relevant to smaller communities. Already, the Radio Authority have granted one such licence and 1170AM came on-air at the beginning of this year, to serve High Wycombe and the surrounding area.

There will doubtless be other such applications from inter-Church groups as new licences are advertised. The fact that these initiatives are likely to be grounded thoroughly in the local community, and driven by aspirations other than personal financial gain, should make them highly attractive in the eyes of the Radio Authority.

The second model is that of 'servanthood' - and it is the one at the heart of the current initiative by London Christian Radio. The goal is to see radio become a means to facilitate those aspects of the Church's calling, mission and role that can legitimately be fulfilled by the means of a radio service.

For example, throughout history, the Church has expressed practical care for the community. Now this would be possible through the medium of radio. Thus, the station would provide -

on air and off air - advice, help and counselling.

Pursuit of the Church's agenda by means of radio would also mean programming designed to nurture spiritual life - providing the very best in worship, bible teaching and meditation. It would also involve bringing Christian values to bear on matters of current debate and concern. Here the London Christian Radio model will again add significantly to present broadcasting choice.

Broadcasting is never 'value free'. No matter the claims made to independence and objectivity, each person brings their own view of the world to the broadcasting table. As a result, existing radio programming reflects almost exclusively the assumptions that -

1. Man is the centre of the universe.
2. Time is the extent of our experience.
3. Earth is the limit of our environment.
4. Matter is the measure of value.

However, there is another perspective that must be heard - and more widely than just from the pulpits and publications of the churches. It is a perspective that assumes a spiritual dimension to the whole of life and an accountability to our Creator for all that we do.

Christian radio of the kind that I am describing can make this possible. At the very least it will enrich debate by pointing to an alternative set of values. At best, and at a time when society is asking deep and urgent questions concerning the breakdown of social values and structures, here is a way by which the medium of broadcasting can make a positive contribution.

Such a far-reaching initiative must offer something other than a religious ghetto. An approach is needed that takes the teaching of Jesus seriously regarding the need to avoid hiding our light under a bowl - but rather to set it on a hill where everyone is able to see it. This means creating programming to attract more than merely the faithful. This must be a thorough-going radio service - with all that is expected in terms of news, weather and travel - in an engaging and attractive style.

Of course, there would be many individual churches and, indeed, whole denominations who would wish to get their hands on an opportunity such as this. But exclusive ownership would not be in the best interests of listener choice or the Church as a whole. It would be irresponsible for Christian broadcasting



initiatives not to be as broadly based as is reasonably possible. Thus, London Christian Radio has generated support from across the denominations.

While we have welcomed participation from all who share a commitment to the historic creeds of the Church, there are a few for whom this would be an uncomfortable, and even an impossible, journey. At one extreme are the flat-earth Fundamentalists - those who believe that when the Bible speaks of 'the four corners of the earth', there really are sharp corners out there somewhere. While, at the other end of the spectrum, are those who pray 'to whom it may concern'. Yet between these extremes are a multitude, of all denominations and streams of churchmanship, who are welcoming this new opportunity.

The way in which such Christian broadcasting is funded has significant implications for its effectiveness and scope. To revenue from the traditional areas of advertising and sponsorship, we intend to add income from the audience itself, by way of subscriptions. This involves a large number of people each contributing a small amount on a regular basis. To explain the significance and, indeed, genius of this approach requires a small detour.

BBC local radio is now committed to a format of mainly speech - with a solid journalistic base. Alongside this rigid approach, the Radio Authority is seeking to fulfil its mandate to provide a diversity of listener choice. However, commercial radio formats are harnessed to the expectations of advertisers. A station format can only exist if the advertisers are prepared to purchase its audience. This means that programming on independent local radio is destined to by-pass those whom advertisers consider to be too young, too old, too lacking in available income, and so on. This is why segments of programming that are resourced by subscription revenue offer something new to independent local radio. They offer the opportunity to serve those who would otherwise be overlooked - a task that the Church has seized throughout history.

Despite the new opportunity offered by the Broadcasting Authority, some may question whether a licence for Christian programming will ever be awarded. Indeed, a claim has been voiced recently, which suggests that the Radio Authority may be biased against Christian applications for local radio licences. My experience - and that of my colleagues - does nothing to support such a claim. Indeed, we have been impressed by the thorough professionalism and even-handedness of the Authority staff. Meanwhile, the fact that the Authority have already granted a licence to a self-confessed Christian group for general community programming should settle the issue.

Of course, we were disappointed to have missed out last year - pipped at the post by an application for Asian broadcasting. But we do not believe ourselves to have been secretly handicapped. While, as we look to the future, we recognise that the Radio Authority will appreciate the need for the next round of awards to ensure that London's Christians are at least as well served as the Asian community. Our long-term goal is to be a catalyst, to enable many other areas of the UK to also have the choice of the kind of service that I have outlined. We are confident that each application will be judged on its merit.

Finally, there is one particular aspect of the Broadcasting Act 1990 that does still leave the Church disadvantaged so far as radio is concerned. The Act states that a national radio service may not be owned by a body whose objectives are wholly or mainly of a religious nature. During the passage of the Broadcasting Bill, the reason given for this severe restriction was the shortage of available frequencies. Such scarce resources were not to be squandered on the kind of broadcasting that I have been describing. This will need to be reviewed with the coming availability of Direct Audio Broadcasting and its ability to unlock significantly more frequencies.

Meanwhile, the Radio Authority have issued a consultative document on the future use of three additional FM frequencies. The most helpful response is to ask that these are used to enable greater choice at local and regional level, rather than being combined for one new national service. The result will then provide a greater opportunity for Christian broadcasting to add to consumer choice.

In addition, when a licence is granted for Christian broadcasting - in Greater London for example - it needs to be able to serve as extensive an area as the available technology allows. This is because the non availability of a national licence means that those beyond the reach of the local service are doomed to remain unserved by Christian broadcasting for many years to come.

We are at a time when Christian programming on local radio is in decline and under threat. There can be no doubt about its quality. However, independent local radio is under no obligation to include it - and has been finding the God slot increasingly out of place within music-driven formats. According to the Radio Authority's own research, more than half of local independent radio stations include no religious programming. While a recent survey by the Churches Advisory Council on Local Broadcasting shows that of BBC local radio services, 86 per cent include a religious magazine format in their weekly schedule - but usually at some unearthly hour on a Sunday morning. Yet there is a significant waiting audience.

On any given Sunday about 9 per cent of the adult population are



in church. While those who regard themselves as members of a main-line denomination make up more than 80 per cent of the community (4). However, of those who say they are 'likely or very likely' to listen to a service such as London Christian Radio, the majority are not regular church goers. More than half attend less than once a month. While one in five claim never to attend a place of worship.

To conclude, thanks to the will of Parliament, the churches have been invited to join the Premier league, having been previously limited to playing little more than park football. Indeed, the ball is now at our feet. Our responsibility is to avoid scoring own goals and to produce some giant-killing surprises. Watch this space.

Notes:

- 1 Reith 'Broadcasting and Religion', BBC Handbook 1928 pp 131-133.
- 2 Report of the Committee on the Future of Broadcasting Cmdr 675B HMSO (1977) paragraph 20.12 (Annan Committee).
- 3 'We British - Britain under the Moriscope' - (MORI) 1990.

PM/MC  
23.2.94

## APPENDIX 2

United Christian Broadcasters SAMPLE TAPE

(Note. In its original form this transcript is double-spaced)

## INSTRUCTIONS.

Moderator:

Please do not give instruction ●2 until instruction ●1 has been successfully fulfilled and so on.

- 1 Listen to SIDE A of the tape and at the same time read its transcript (printed below).  
  
As you listen, circle each occurrence of the word "Bible" in **red**.
- 2 Now listen again to the tape and underline in **green** the words which express the necessity to "preach the gospel to all nations".
- 3 Now listen again to the tape and underline in **blue** the words which express a social perception which is "Pro Life".
- 4 Now listen again to the tape and underline in **brown** the words which declare the speaker's personal relationship with God ("Testimony").

1 Welcome to the UCB sample tape. United Christian  
2 Broadcasters are broadcasting 24 hours a day on the  
3 Astra Satellite. Sky Sports Channel on 746 MHz.  
4 Should you have any difficulty please don't  
5 hesitate to contact us on 0782 202466.

6 Today's topical conversation provided by a  
7 gentleman called Harvey Thomas, who may be unknown  
8 to some of you, but certainly he has moved amongst  
9 people who will be known to you. Former Public  
10 Relations adviser to Margaret Thatcher, the lady  
11 herself. Harvey, which experience are you going to  
12 pull out for us ?  
13 Well it was more me being pulled out of the  
14 experience. October 12th, 1984 - I went to bed at  
15 11 o'clock at night and I didn't know it but six  
16 feet under my bed there was an IRA bomb that at  
17 five to three in the morning went off. Five people  
18 were killed 20 odd people were injured the bomb  
19 went off immediately under my bed, so I went  
20 straight up through the roof, shattered the roof  
21 and the pipes between three cold water tanks.  
22 Crashed down three floors, my body caught on a  
23 girder that was stuck across the corner just below  
24 the fifth floor. Ten tons of rubble crashed down  
25 on top of me. I had a little air pocket. I  
26 brought my hands up to my nose and mouth as I was  
27 flying up through the air, because you wake up  
28 quite quickly when a bomb goes off underneath you.  
29 And ten tons of rubble came down on top of me. It  
30 took 16 firemen two and a half hours to dig me out  
31 of the rubble. As I crashed down I said Lord, I  
32 said I've really got to depend on you now, because  
33 there's nothing else I can do. I mean you sort of  
34 realise that when you're flying through the air  
35 with great rocks of the Grand Hotel flying around  
36 you and hitting you in all directions, you know.  
37 And so I said 'Right, Lord I'm all yours'. And I  
38 knew where I was going, my only concern, I knew I  
39 was going to be with the Lord. I had eternal life;  
40 I have no doubt about that. But I was concerned  
41 for my wife who was then five days overdue,  
42 expecting our first baby girl, who is now a  
43 beautiful almost nine years old, Leah. And she was  
44 expecting her and she was five days overdue, she  
45 actually arrived five days later. And so I crashed  
46 down, all this rubble crashed down on top of me and  
47 I lay there and all sorts of thoughts went through  
48 my head, the first of which was for Marlies and our  
49 baby. The second after about three or four minutes  
50 - I realised for the first time I wasn't going to  
51 die right then. I had complete peace of heart,

52 which probably which probably saved my life because  
53 I was able just to relax under ten tons of rubble.  
54 I couldn't move an inch. I could move my foot  
55 about an inch and a half under this rubble but it  
56 had a nail through it so I didn't. You know I  
57 tried to keep it still. And then the thought that  
58 came to my mind was another favourite was 1 John  
59 1.9 - If we confess our sins he is faithful and  
60 just to forgive us our sins and to cleanse us of  
61 all unrighteousness. You know that the words to  
62 believers. And I remember saying to the Lord on  
63 the way up, I said Lord if I've got any sins left  
64 I'm confessed. Please take them as read because I  
65 don't think I've got a lot of time right now.  
66 These are thoughts that go through your mind, you  
67 know, you sort of talk to the Lord in this way.  
68 Then when I tried to call out for help and I  
69 couldn't for about an hour because I couldn't hear  
70 anybody. And then I heard some voices, someone  
71 walking over the rubble on which I was buried  
72 underneath and I called out 'Help', which was quite  
73 difficult because I had ten tons of rubble on my  
74 chest and of course what you want to do is breath  
75 in, you know, and then 'Help', you know. And of  
76 course I couldn't breathe in because I couldn't  
77 lift the chest with all these tons of rubble on it  
78 so I was going 'Help, Help' like this and I  
79 remember thinking, how blessed I was not to be  
80 French in which case I would have to remember what  
81 tense to yell out help in. You know, is it Au  
82 secours, De secours, A la secours or anything else  
83 , you know. And then they finally dug down, put  
84 the light through the rubble, asked me which end up  
85 I was. I said Well you tell me, I can't see, I've  
86 got my eyes closed. And then they said can you see  
87 the light ? And of course I had my eyes closed  
88 with rubble on, and I said I saw the light years  
89 ago, brother, but I can't see yours ! And then we  
90 started to talk about the Christian faith because  
91 they wanted me to talk and I was happy to share my  
92 testimony. And then finally 16 of them dug me out  
93 live on ITN and I just talked about how I had not  
94 been concerned under the rubble because I knew I  
95 was with the Lord. I knew that if I was going to  
96 die I was going to be with him in Heaven, I had no  
97 doubt about it at all, and that I was praying for  
98 my wife and for our little baby and just asking the  
99 Lord for strength to lie under the rubble and I  
100 came out at 6 o'clock in the morning, two and a  
101 half hours afterwards, went to hospital. They said  
102 there were no bones broken and I said 'Hallelujah'  
103 and I went back to work. I was back in the hall at

104 nine-thirty that morning, and I haven't missed a  
105 day since.  
106 There is hope, it seems ?  
107 There is indeed.  
108 There is indeed. You've been listening to the hope  
109 interview, with me Lloyd Kirk. I want to first of  
110 all thank you for coming today Harvey.  
111 Very good to be here.  
112 It's been a pleasure to have him here. Talking  
113 about vision and direction. Talking about  
114 integrity. [Music]  
115 You're listening to the hope interview with me  
116 Lloyd Kirk. My special guest today Mr Gareth  
117 Littler, the managing director of UCB. Before life  
118 with UCB you were involved in satellite TV. How  
119 come ?  
120 Well I was a Christian. I was actually working in  
121 the computer industry. I left my job in the  
122 computer industry and I felt that God was going to  
123 start Christian broadcasting in this country and I  
124 felt that he was telling me to prepare. So I went  
125 to work in satellite TV and I trained in the  
126 business, as it were.  
127 Right. So how long ago is this ?  
128 It's quite a while ago. That must be back in about  
129 1985, something like that. 1984 or 1985.  
130 That's in the very early days of satellite. So  
131 does this mean you're a bit of a visionary if then  
132 you saw that there was going to be this sort of  
133 market around ?  
134 Well, I wouldn't describe myself as a visionary in  
135 the general sense, but certainly it has become my  
136 predominant interest, the broadcasting industry.  
137 It was a fascinating time to work in the industry  
138 but it was also a tremendous opportunity to see  
139 broadcasting on a Europe wide basis and learn how  
140 the thing was being done in other countries:  
141 Germany, Italy, France etc. and at the time  
142 Christians were nowhere so it's very encouraging  
143 really to see a Christian radio station now going  
144 out from Stoke-on-Trent on the main satellite, the  
145 Astra satellite. It's encouraging, it's very  
146 enjoyable to be part of it.  
147 How did you find out about UCB and how did you  
148 initially get involved with them ?  
149 Well, some of the people who were working with UCB  
150 back in the early days, when we were broadcasting  
151 on the Isle of Man, came to see me in the satellite  
152 industry and they told me about the work that UCB  
153 was doing and as I say I had gone into that  
154 industry to prepare for the day when Christian  
155 broadcasting started in this country and when they



156 told me that UCB was starting their first radio  
157 broadcasts on the Isle of Man I left that industry  
158 and came and joined UCB. It was very interesting  
159 to be broadcasting by radio into Northern Ireland  
160 and into Northwest England. It's come a long way  
161 since then. We now broadcast into the far  
162 extremities of Europe on this satellite.  
163 And then you decided to leave. What brought this on  
164 ?  
165 I didn't leave under a cloud I left in a very, very  
166 positive mode. It all started with a letter that I  
167 sent to the government minister in charge of  
168 broadcasting at the time, Mr Tim Renton. They were  
169 planning to put through some new legislation which  
170 is known as the broadcasting Act 1990 and in the  
171 first draft of this bill they were going to  
172 basically ban the existence of anything like UCB.  
173 So I wrote to Mr Tim Renton to point this out and I  
174 got a very nice letter back saying the minister was  
175 far too busy to even want to speak to me or take  
176 any of this into consideration and quite frankly it  
177 got my hackles up. I thought, well this is not  
178 what government legislation is there for. So I  
179 went down to Parliament and I started working with  
180 an organisation called the National Council for  
181 Christian Standards and we fought a campaign to get  
182 the broadcasting bill changed. It was very, very  
183 difficult. The process of legislation goes through  
184 a number of stages. If you haven't got an issue  
185 changed at the white paper stage then the  
186 likelihood that you would have it changed in the  
187 legislation is very small. And we didn't get it  
188 changed by the white paper stage and we didn't even  
189 get it changed by the first or second readings of  
190 the broadcasting bill itself so really we were up  
191 against the impossible. The likelihood that we  
192 would get that legislation changed in order to  
193 allow freedom for a Christian radio or a Christian  
194 television station in Britain was very remote. But  
195 we prayed we asked the Lord to change the  
196 legislation and in the end remarkably it was  
197 actually, in all fairness to her, Margaret Thatcher  
198 who told David Mellor to get those clauses changed  
199 and allow freedom for a Christian broadcasting  
200 station. And I have to say I don't necessarily  
201 agree with everything that Margaret Thatcher did  
202 but we as Christians are very grateful to her for  
203 the fact that she changed the law to allow us to  
204 have Christian radio and Christian television in  
205 this country.  
206 How did you get back involved with UCB ?  
207 Well Ian Mackie the then managing director of UCB



208 asked me to come back and help with the marketing  
209 work and the publicity and the public relations  
210 here . And very shortly after I came back and  
211 started to look at all those aspects of the work he  
212 then announced that he was planning to emigrate to  
213 New Zealand. He asked me if I would take over from  
214 him. And quite frankly it just seemed one of the  
215 most natural things to do. I knew everybody here .  
216 I loved both the station and the vision that we  
217 have to share Jesus Christ over the airwaves and  
218 contribute positively to our society. So much of  
219 what we see and hear being broadcast is so negative  
220 and so destructive and I know there's a lot of bad  
221 news around, but the fact is that there is also  
222 good news around and as far we're concerned we want  
223 to be a good news station that is a blessing to  
224 this country.[Music]  
225 My special guest is the Rev. Dr. Victor Pearce,  
226 anthropologist, archaeologist. Welcome to UCB,  
227 Victor. Most of our listeners I think have an idea  
228 what an archaeologist does. What's an  
229 anthropologist ?  
230 An anthropologist is one who has science of man in  
231 excavation, both in primates, that is do we descend  
232 from monkeys, and so on. Also the races throughout  
233 the world. It is a very wide subject, it includes  
234 archaeology as well. Yes all the ologies really,  
235 are included in anthropology.  
236 Now I know that you are very much involved with the  
237 Hour of Revival Association down in Eastbourne.  
238 For those people who don't know tell us about the  
239 background of this work and what its aim is to do.  
240 Its aim is to bring the gospel worldwide. It was  
241 started by Dr Eric Hutchings who with Billy Graham  
242 started a lot of evangelistic meetings. Eric  
243 Hutchings branched out on his own and then he was  
244 the first to put broadcasts on the air to Europe.  
245 He was the first from Monte Carlo for example. So  
246 when he went to be with the Lord I was asked to  
247 carry on his work as I had been associated with  
248 him. And that was about 13 years ago. So I've  
249 been writing scripts for daily broadcasts which are  
250 now pretty well worldwide.  
251 When the lay person thinks about science, thinks  
252 about scientists, it often seem that we are dealing  
253 with a pretty unbelieving bunch on the whole.  
254 Would that be true ?  
255 Absolutely untrue. You know there are far more  
256 scientists who are either believers or, though they  
257 may not be Christians, think that the evidence is  
258 for a creator. And in fact there is a swing over,  
259 it's called anthropic principle. In fact you know

260 when we had in the papers about a year ago the  
261 probe looking back into space at the beginning of  
262 the Universe and all that. The first ripples and  
263 so forth. Well that's convinced them that man was  
264 in mind. That's what it means, ANTHRO-POS, meaning  
265 man in mind. Right from the early Universe it  
266 shows that somebody, of course they didn't always  
267 say God, but something had man in mind. There was  
268 a complete reversal of the old ideas and actually a  
269 lot of scientists are having to do a re-think.  
270 Now Victor. Anthropology, archaeology, it all  
271 seems to be looking back. Does it help though when  
272 it comes to looking forward ?  
273 That's interesting. You see as an archaeologist,  
274 interested in the findings of the ancient near East  
275 going back to the Sumerians, 4,000 BC the  
276 Archaeologists give that date you see. They were  
277 very clever people, mathematicians. Now they had a  
278 measure system which used 360. That's why you've  
279 got 360 degrees in the circle, 360. Now God tells  
280 Moses that Israel will be scattered abroad [not  
281 sure] for 7 times 360 which is  
282 2,520 and that is exactly the time that Israel has  
283 been scattered abroad until they started going back  
284 to Palestine. So we are seeing how remarkably  
285 archaeology shows that God is fulfilling his  
286 promise. The signs of the times. Jesus said when  
287 you see that happening know that my return is near  
288 when there's Israel back on the map again which  
289 started of course in 1917 but only became the state  
290 of Israel, as you know, in 1947-48. Actually it  
291 was signed in 1947, but implemented in 1948.

292 You mentioned end times. As an archaeologist and  
293 anthropologist, are you thinking that we are in the  
294 end of the end of the end times ?  
295 Yes, there's so much, so many things are being  
296 fulfilled. Pretty well everything that is  
297 happening in the world today is in the Bible as a  
298 sign that Christ's coming is getting near. And  
299 that he is the only hope for the world. Without  
300 him the world will destroy itself. That's what the  
301 Bible says. He is going to come as a power,  
302 descend from Heaven to judge the nations right when  
303 they are in the last battle of the age.  
304 My special guest has been Dr. Victor Pearce. We've  
305 been thinking about the Old testament, we've been  
306 thinking a little about the future, as well.  
307 Evidence for truth ? There seems to be plenty of  
308 it if we will but dig and if we'll find  
309 confirmation for what we hold to be dear.  
310 [Music]

311 What's different now than 22 years ago when you  
312 began your private practice ?  
313 Well the good part seems to be that it has really  
314 opened up kids to confide to be frank about their  
315 feelings and problems to be much more  
316 communicative than they might have been 20 or 30 or  
317 40 years ago. On the other hand the bad part is  
318 that it has apparently encouraged a great deal of  
319 narcissism in children.  
320 Your faith really is the central guiding light to  
321 the practice of medicine for you isn't it ?  
322 It's the only absolute that I have. And in dealing  
323 with moral issues I would quake at the thought of  
324 having to think up human solutions to some of the  
325 things we have to deal with young people.  
326 You will not provide an abortion for a teenager,  
327 will you ? Or for anybody ?  
328 No  
329 What happens when a mother brings a pregnant  
330 17-year old in and says come on and get rid of the  
331 baby.  
332 It happens more often than I'd like to claim. In  
333 fact more often than a young person wants an  
334 abortion the parent wants it. I think because it  
335 is looked at as a very quick and easy method to  
336 eliminate the problem. And I have had teenagers  
337 actually appeal to me for help to discuss this  
338 matter with their parents further and maybe talk  
339 them out of it.  
340 And of course you try to do that.  
341 Oh yes. I emphasise confidentiality and tell the  
342 child that they have a great advantage in our 3-way  
343 relationship - that is the parent and the child and  
344 myself. That is that I will honour their word up  
345 to the point that it is necessary to break my word  
346 in order to save their life. I'll always reserve  
347 that as that rare alternative. But up to that  
348 point I'll preserve their confidence.  
349 You really mean that ?  
350 Oh, yes.  
351 Now if a youngster tells you that he's on coke or  
352 some other drug you don't communicate that to  
353 parents ?  
354 No I do the best I can to deal with the child. I  
355 don't let them go . You know I may have to chase  
356 them down to continue the programme, whatever it  
357 might be, but I do keep my promises.  
358 Now how commonly does a teenager sit before you and  
359 tell you that they've contemplated suicide ?  
360 This is very common nowadays and really has been  
361 throughout the 20 years of my practice on  
362 adolescents. They are preoccupied with death at



363 this age.  
364 Why do you think ?

365 I think they are just coming to a realisation of  
366 what death really is. They are coming out of a  
367 childhood fantasy life-state where they think that  
368 death is a dreamlike state, that can be temporary  
369 or optional to the person who enters it. As  
370 opposed to something that is real that is the end  
371 of our earthly existence and it is something that  
372 they have to face as a one time event.

373 What do you say to those youngsters who tell you  
374 that they have definitely decided to do that ?

375 If they have made definite plans and have actually  
376 planned the method then I hospitalise them. If  
377 they simply discuss the question and say they have  
378 thought of it in the state of depression I explain  
379 to them that this is a common thought in every  
380 depressed individual and that this does not  
381 necessarily lead to action. My experience has been  
382 very reassuring that if they are willing to talk  
383 about it openly they are unlikely to do it. It's  
384 not a guarantee, but they are unlikely.

385 Have you ever lost one ?

386 I've lost 6 in my practice. All boys and all from  
387 violent methods. Only one of the six had confided  
388 any depression to me. The other 5 had other  
389 disturbances, such as hard drug addiction. One boy  
390 was highly impulsive and killed himself just with  
391 no forethought, apparently when his girlfriend  
392 jilted him. But in every case it is a terrible  
393 experience as a physician.

394 Dr. Long is an associate clinical professor of  
395 paediatrics at the University of Mississippi School  
396 of Medicine as well as a physician with a  
397 specialised practice in adolescent medicine.

398 Today's programme was furnished by Focus on the  
399 Family. Your host has been psychologist and author  
400 Dr James Dobson and I'm Mike Trout inviting you  
401 back next time as we turn our hearts toward home.

402 International Bible teacher and author Derek Prince  
403 was interviewed recently at the Good News crusade  
404 Malvern by Mark Buchanan and here they are.

405 You and Ruth, some people may not know this, but  
406 actually spend a good half of the year at least in  
407 Jerusalem. What would you say was your impression  
408 of the mood in Israel at the moment ?

409 Well Israel has been used to crises from the year  
410 1948 when it came into being until the present time  
411 and there never has been a time when there hasn't  
412 been some kind of crisis in Israel. So in a sense  
413 people learn to live with crises of course there is

414 a great deal of speculation about the possibility  
415 of a real peace in the middle east. Actually  
416 myself I'm sceptical because I don't believe the  
417 basic psychological conditions are there that will  
418 make peace possible but I would have to say that  
419 the Jewish people long for peace. After all the  
420 years of struggle that they've been through and  
421 five wars.  
422 And do you see the recent events do you see that as  
423 a step nearer to the final confrontation ?  
424 Well one interesting thing is that the focus of  
425 world news is once again returning to the Middle  
426 East and I think this is a significant indication  
427 that God is preparing the world for the climax  
428 which is going to take place in that part of the  
429 world. Before we close I would like to say a word  
430 of appreciation for UCB and their ministry. I've  
431 been familiar with their ministry for a number of  
432 years. Ruth and I have prayed for them and  
433 supported them and we are grateful for what they  
434 are doing.

## Appendix 3

United Christian Broadcasting  
test concordance

side A

complete **peace** of heart  
if we confess our **sins** he is faithful  
just to forgive us our **sins** and to cleanse  
if I've got any **sins** left unconfessed  
broadcasting on a **europa**-wide basis  
far extremities of **europa**  
contribute positively to our **society**  
there's also **good news** around  
we want to be a **good news** station that's a  
blessing  
aim is to bring the **gospel** worldwide  
a lot of **evangelistic** meetings  
broadcasts on the air to **europa**  
**israel** will be scattered abroad  
when there's **israel** back on the map again  
only became a state of **israel**  
is in the **bible** as a sign  
that's what the **bible** says  
international author and **bible** teacher derek  
prince  
the mood in **israel** at the moment  
**israel** has been used to crises  
some kind of crisis in **israel**  
a real **peace** in the middle east  
the **jewish** people  
long for **peace**

side B

s. **salvation** belongs to our god  
rest day for **church**, community  
**evangelicals** throughout the world  
the **evangelical** growth rate  
while **evangelicals** in the west  
a massive seventy percent of **evangelicals**  
the growth of **evangelicals** is the  
charismatic  
according to the **evangelical** alliance  
**evangelical** alliance finance director  
at the **evangelical** alliance's london  
headquarters  
dead because of **sin**  
something called **saved** delivered and healed  
in the **united kingdom**



## Appendix 4

## "ON-LINE" PROGRAMME Music List

## MUSIC LIST

| ARTIST | TITLE | TIMING     |  |
|--------|-------|------------|--|
|        |       | Mins/Secs. |  |

## Programme 1

|                  |                    |   |    |
|------------------|--------------------|---|----|
| Lisa Stansfield  | Live Together      | 2 | 30 |
| Michael W. Smith | Friends            | 3 | 04 |
| Phil and John    | Carnival of Clowns | 2 | 52 |
| Graham Kendrick  | All Hail the Power | 1 | 01 |

## Programme 2

|               |                          |   |    |
|---------------|--------------------------|---|----|
| Caron Wheeler | Living in the light      | 2 | 44 |
| Cliff Richard | Where do we go from here |   | 51 |
| Paul Mauriat  | Mamy Blue                | 1 | 53 |
| Cliff Richard | Where do we go from here |   | 49 |
| Amy Grant     | Thy word                 | 1 | 55 |
| Cliff Richard | Where do we go from here |   | 41 |
| Michael Card  | The Nazarene             | 2 | 23 |

## Programme 3

|              |                            |   |    |
|--------------|----------------------------|---|----|
| Heartbeat    | The Winner                 | 3 | 12 |
| Twila Paris  | How Beautiful              | 4 | 12 |
| Eden Burning | The Reel of Pickering Pick | 1 | 30 |
| Beatles      | Day Tripper                | 2 | 33 |

## Programme 4

|                      |                         |   |    |
|----------------------|-------------------------|---|----|
| Sam Phillips         | Answers don't come easy | 2 | 32 |
| Arrested Development | Mister Wendal           | 3 | 02 |
| Take 6               | Something within me     | 3 | 28 |
| Phil and John        | Lighthouse of my soul   | 2 | 30 |

## Programme 5

|                   |                           |   |    |
|-------------------|---------------------------|---|----|
| Gloria Estefan    | Get on your feet          | 3 | 22 |
| L.Pavarotti       | Nessun dorma              | 2 | 39 |
| The House Martins | The light is always green | 3 | 26 |
| Glad              | Torn in two               | 2 | 46 |

## Programme 6

|                  |                           |   |    |
|------------------|---------------------------|---|----|
| Roxette          | It must have been love    | 3 | 24 |
| Randy Stonehill  | Shut the door             | 2 | 55 |
| Grand Union Band | Freedom Calls             | 2 | 15 |
| Phil Bailey      | When I was poor in spirit | 1 | 56 |

## Programme 7

|            |                         |   |    |
|------------|-------------------------|---|----|
| Undercover | Never let her slip away | 2 | 50 |
| Chuckie P  | Lessons in love         | 3 | 02 |
| Commission | I will never leave you  | 2 | 45 |
| Beatles    | Helena Rigby            |   | 31 |
| Kim Boyce  | For every lonely heart  | 1 | 54 |

## Programme 8

|                     |                     |   |    |
|---------------------|---------------------|---|----|
| Angelo and Veronica | I know              | 2 | 34 |
| Don Francisco       | Feed my sheep       | 3 | 26 |
| Allies              | Voice of the Spirit | 3 | 10 |

## Programme 9

|                |                         |   |    |
|----------------|-------------------------|---|----|
| Sam Philips    | Holding on to the earth | 2 | 40 |
| U2             | In God's country        | 2 | 51 |
| 10,000 Maniacs | What's the matter here  | 2 | 39 |

## Programme 10

|                      |                  |   |    |
|----------------------|------------------|---|----|
| Adrian Snell         | Watch this space | 4 | 05 |
| Sting                | Fragile          | 1 | 51 |
| The Psychedelic Furs | Heaven           | 3 | 09 |
| Bryan Duncan         | Paradise         | 3 | 27 |

## Programme 11

|               |                  |   |    |
|---------------|------------------|---|----|
| Tony Melendez | Ways of the wise | 3 | 24 |
| John Pantry   | Unshakeable      | 2 | 51 |
| Geoff Moore   | One of us        | 3 | 06 |

## Programme 12

|              |                |   |    |
|--------------|----------------|---|----|
| Eden Burning | If I go up     | 3 | 54 |
| Sal Solo     | San Damiano    | 2 | 00 |
| 65 DBA       | Hope of heaven | 3 | 51 |

## Programme 13

|             |                  |   |    |
|-------------|------------------|---|----|
| Jon Gibson  | Jesus loves ya   | 3 | 03 |
| Chris Eaton | Breath of heaven | 3 | 03 |
| Amy Grant   | Saved by love    | 2 | 31 |

## Programme 14

|                    |                     |   |    |
|--------------------|---------------------|---|----|
| Michael W. Smith   | Go west young man   | 2 | 57 |
| Slim Whitman       | North wind          | 2 | 32 |
| Scott Wesley Brown | All of us together  | 2 | 55 |
| Stephen Wyley      | Fight to the finish | 4 | 04 |

## Programme 15

|                       |                  |   |    |
|-----------------------|------------------|---|----|
| Steven Curtis Chapman | Where we belong  | 2 | 46 |
| The Imperials         | Big ball turning | 2 | 37 |
| The Police            | Invisible sun    | 1 | 58 |

## Programme 16

|               |                              |   |    |
|---------------|------------------------------|---|----|
| Ray Stevens   | Turn your radio on           | 2 | 06 |
| REM           | Radio free Europe            | 3 | 43 |
| Jon Pantry    | Simple sailing for beginners | 3 | 30 |
| Annie Herring | Searching                    | 1 | 27 |

## Programme 17

|                |               |   |    |
|----------------|---------------|---|----|
| Quick Flight   | Water of life | 3 | 47 |
| Isley Brothers | Summer Breeze | 5 | 27 |
| Sheila Walsh   | Here with me  | 3 | 25 |

## Programme 18

|                 |                  |   |    |
|-----------------|------------------|---|----|
| 10,000 Maniacs  | Trouble me       | 2 | 55 |
| Bruce Cockburn  | World of wonders | 3 | 37 |
| Tears for fears | Mad world        | 3 | 15 |

## Programme 19

|               |                        |   |    |
|---------------|------------------------|---|----|
| Genesis       | Follow you follow me   | 3 | 09 |
| Twila Paris   | The Warrior is a Child | 3 | 57 |
| Noel Richards | Thunder in the skies   | 2 | 14 |

## Programme 20

|                    |                       |   |    |
|--------------------|-----------------------|---|----|
| Renee Garcia       | A Different World     | 3 | 18 |
| Rick Wakeman       | Hymn of Hope          | 3 | 15 |
| Scott Wesley Brown | The language of Jesus | 3 | 08 |

|        |                   |   |    |
|--------|-------------------|---|----|
| Music  | to nearest minute | 3 | 27 |
| Speech |                   | 6 | 23 |
| Total  |                   | 9 | 50 |

## APPENDIX 5a1.

## ON-LINE

produced by HCJB-UK  
of 131 Grattan Road, Bradford West Yorkshire BD1 2HS.

Transmitted on SW by HCJB World Radio,  
Casilla 17-17-691, Quito, Ecuador.

Transmission to Europe. Fridays 0700 GMT on 15270 kHz  
and 11835 kHz and at 2130 on 17790 kHz and 21480 kHz.

Transmission to the Americas. Fridays 0400 EST on  
9745 kHz and 15155 kHz.

On-Line Programme 1  
Transmission: 2 April 1993  
Programme length: 29.5 minutes

produced in **europe** by hcjb  
spotlight well and truly on **europe**  
produced in hcjb's studios in the **united kingdom**  
common **european** currency  
one of **britain's** top christian songwriters  
does hcjb need a **european** magazine programme  
in its **european** english service  
that have **european** items in them  
some **european** flavour  
a **european** based magazine programme  
that's based in **europe**  
broadcasting to **europeans**  
affairs within **europe**  
**european** english-speaking listeners  
plugged into **europe**  
**europe** is one of the most exciting  
a common currency for **europe**  
politics in **europe**  
an agreement by **europe's** leaders  
average **european** citizen  
a **european** community representative  
a common **european** currency  
buy something in the **united kingdom**  
somebody in **britain** tried to buy  
somewhere a **european** currency unit  
**european** currency unit  
even in the **united kingdom** you have scottish money  
produced in **europe** by hcjb  
around **europe**  
a **euro**-news round-up  
great gothic cathedrals in **europe**  
**europe**-hopping journey  
**europe's** most sought after creature  
returned from **scotland** after a fact-finding  
**euro**-news round-up  
in **britain** a hymnwriter  
it's aimed at the whole **church**  
it's not a **church** service  
the **church** should be the happiest people  
how can we as **churches**  
it's not a **church** service, what is it  
on behalf of the on-line team in **europe**

On-Line Programme 2 (Good Friday Programme)  
 Transmission: 9 April 1993  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 an amazing new **bible** computer programme for the  
**euro**-news round-up  
 what we in **england** call easter  
**new life** in him  
 making the news around **europe** in recent days  
 off **england's** southern coast  
 ever found in **britain**  
 more than twenty **european** cities  
 ends our **euro**-news round-up  
 trying to reach **europe**  
 Spain is in **europe**  
 Spain is the window of **europe**  
**sin** has a lot to do with it  
 when you think of the word **sin**  
**sin**? um naughty, doing wrong  
 when I think of **sin**, I think of people doing wrong  
 half of these judges in court are **sinful**  
 most them people up at top are **sinful**  
 people have got different ideas about what **sin** is  
 people think that **sin** is to do with sex and sex alone  
 if sex is used the wrong way ok that's **sin**  
 basic **sin** that most people fall in is to break the  
 first  
 turn back to **britain** now  
**bible** computer-programme  
**bible** society  
 to read the **bible**  
**bible** society staff member  
 notes on passages in the **bible**  
 on behalf of the **bible** society  
 aims of the **bible** society as a mission  
 and the song, thy **word**  
 justice and righteousness on the one hand  
 here in **europe** until the same time next week

On-Line Programme 3  
 Transmission: 16 April 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 visiting a place in **wales**  
 some **churches** in **great britain** are preparing  
 song from **uk** band heartbeat  
 group of people in **wales** are already enjoying  
 here in **britain**  
 if you look at the **uk**  
 great size in the **uk**  
 said you had to have these in **britain**  
 pentecostal **churches** of great **britain**  
 throughout **britain**  
 challenge for the **church** as a whole  
 pentecostal **churches** in **britain**  
 one **scripture** that really challenges  
 which **churches** would participate  
 elim pentecostal **churches**  
 pentecostal **churches**  
 prepared the **church** in **britain**  
 within **britain**  
 great **britain** and ireland

produced in **europe** by hcjb  
 imported to **britain** from america  
 to **britain** to have top-level  
 france versus **england** rugby match  
 the **gospel** is all about  
 and telling people the **good news**

On-Line Programme 4  
 Transmission: 23 April 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 other news from around **europe** as well  
 some **european** countries  
 georgians are pro-**european**  
 identify ourselves with **europeans**  
 like to be part of **europe**  
 like to get **european** education  
 like to learn **european** languages  
 bring **european** experience to our country  
 georgia will have a role in the **european** community  
 crossroads of **europe** and asia  
 solving **european** and asian problems  
 our **euro**-news round-up  
 production studio in **england**  
 produced in **europe** by hcjb  
 the **gospel** has been unavailable in their language  
 translation of the **scripture** into georgian  
 institute for **bible** translation  
 old georgian tradition of translating from **scriptures**  
 recorded part of holy **scriptures** into georgian  
 in eastern **europe** and former soviet union

On-Line Programme 5  
 Transmission: 30 April 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 exciting things are happening in **europe**  
**church** groups no longer have to meet in secret  
 from western **european** countries  
 in a ukrainian **bible** school  
 regular round-up of **euro**-news  
 france and **great britain** is ready  
 order of the **euro**-bosses  
**church** bells were ringing  
 at a **church** in the north  
 locked in the **church** by the minister  
 produced in **europe** by hcjb  
 in **england** was always falling down  
**scotland** is to be the sight of the biggest  
 talking to students in a **bible** school  
 the light of the **gospel bible** school  
 with **bible** classes in the morning  
 just what is the **bible** school aiming  
 the aims of our **bible** school  
 with basic **bible** knowledge  
 the **bible** school started as just  
 no formal **bible** training had previously  
 getting back to the **bible** school  
 reporting from the light of the **gospel bible** school



On-Line Programme 6  
 Transmission: 7 May 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 here in our **european** office  
 usual **euro**-news bulletin  
 ethnic music around **europe**  
**england** she says  
 produced in **europe** by hcjb  
 our weekly **euro**-news round-up  
 a school in northern **england** has  
 ends our **euro**-news round-up  
 to us in **england**  
 based in **europe**  
 the new **europe** might make a difference  
 I hope that **europe** is going to  
 major changes in **europe** that  
 what was eastern **europe**  
 the music from eastern **europe**  
 music from eastern **europe**  
 to add members from eastern **europe** to your own  
 accepting him as our own personal **saviour**

On-Line Programme 7  
 Transmission: 14 May 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 as **europe's** lingua franca  
 produced in **europe** by hcjb  
 our **euro**-news round-up  
 orthodox **church** has decided  
 once-empty orthodox **churches**  
**church** officials hope to open  
 to finance new **churches**, schools  
 produced by hcjb in **europe**  
 why **church** goers in **britain** are going batty  
 by soiling **church** property  
 and upsetting **church** goers  
 movement against bats in **churches**  
 in the rafters of the **church**  
 this fifteenth century **church**  
 movement against bats in **churches**  
 don't like them inside the **church** of god  
**churches** are bats last sanctuary  
 to remove bats from **churches**  
 ever since **churches** were built  
 find existing in **churches**  
 the british **church** goer  
 black american **gospel** band  
 died in the **church** where her wedding has been  
 a local **church** minister

On-Line Programme 8 (Whitsun programme)  
 Transmission: 21 May 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 your earth-**bible** states  
 a programme called radio voice of the **gospel**  
 now you're back in **england**

from coming to **church**  
 frequenter of the **church** of god  
 do you come to **church**  
 to the parish **church**  
 in the **word of god**  
 to preach the **word of god**  
 by what **scripture**  
 if it is held a **sin**  
 I should still **sin**  
 to go to **church** to hear  
 preach the **gospel** again tomorrow  
 blaspheming the holy **word of god**  
 will you leave your **sins**  
 or keep your **sins**  
 searched the **bible**  
 to overcome his **sinfulness**  
 hope of **salvation**  
 poor **church-going** women  
 of the established **church**  
 to preach god's **word** is  
 his **peace** no man can take from  
**born** of the spirit  
 regular round-up of **euro-news**  
 leaders in **england** are launching  
 more **euro-news** for you next week  
**new life** according to the data  
 love, joy, **peace**

On-Line Programme 9  
 Transmission: 28 May 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 in our **european** magazine this week  
 that's **gospel** singer sam phillips  
 from around **europe**  
 produced in **europe** by hcjb  
 our **euro-news** round-up  
 attractive to **european** shoppers  
 biggest **european** exporter  
 especially the **bible** and foxe's book  
 such great an insight into the **word of god** until now  
 what shall I do to be **saved**  
 show you some **words of god**  
 produced in **europe** by hcjb  
 where you live in **europe**  
 throughout **britain**  
**europe's** disillusioned  
 Bradford in northern **england**  
 socially deprived area of **europe**  
 deprived area in the whole of **europe**  
**britain's** disillusioned young people  
 socially-deprived areas in **europe**  
 with the **european** scene  
 how much comparing around **europe** do you do  
 at other parts of **europe** say  
 that other **european** cities and states  
 part of the **european** community  
 her in bradford, **england**. Goodbye

On-Line Programme 10  
 Transmission: 4 June 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 our weekly **euro**-news round-up  
 the number of **europeans**  
**european** population conference  
**europe's** twenty highest-populated countries  
 twenty-eight **european** countries  
 in **britain** the annual consumption  
 our **euro**-news round-up  
 here in the **uk**  
 produced in **europe** by hcjb  
 you find in the **bible**  
 which is the **bible**  
 because **sin** has come in and people  
 anyone with any **sin** on them

On-Line Programme 11  
 Transmission: 11 June 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 state of the **church**  
 in old and new **european** countries  
 of those news items in **europe** that may have  
 all over **europe**  
 in **europe** and beyond much easier  
 hcjb's **european** magazine programme  
 the christian **church** an unshakeable institution  
 will the **european church** be the next  
 the christian **church** in europe gets as  
 from that same **church** in the **uk**  
 where in **europe** he felt  
 the **church** had been most neglected  
 western **europe** more on my heart than  
 other part of **europe**  
 western **europe** is the  
 in terms of the **gospel**  
 the **church** in france and spain  
 eastern **europe** is really  
 local **churches** to work in  
 association with the **churches** in these  
 the **churches** have been there  
 recognise and affirm local **churches**  
 and sisters in the **churches** in these countries  
 hopeful thing for the **church**  
 leaders of the **church** in eastern **europe**  
**church** was oppressed  
 when the **church** is oppressed  
 many leaders of the **churches**  
 in eastern **europe**  
 stand with the national **churches** are doing  
 incredible response to the **gospel**  
 in conjunction with local **churches**  
 produced in **europe** by hcjb  
 round up of the latest **euro**-news  
 in use today in **europe**  
 a standardised **europlug**  
 the **european** committee for electrical standardisation  
 final version of the **europlug** is scheduled  
 from sussex in **england**

On-Line Programme 12  
 Transmission: 18 June 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 and news from around **europe**  
 produced in **europe** by hcjb  
 love and **peace** and contentment  
 our **euro**-news round-up  
 in eastern **europe**  
 flooding in from eastern **europe**  
 throughout **europe**  
**european**-wide  
 a **european** finger-printing  
**european**-wide  
**europe**-wide  
 at the **europe** level  
**european** network

On-Line Programme 13  
 Transmission: 25 June 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
**european** news and of course  
 usual **euro**-news round-up  
 listening to this in the **uk**  
 here in **britain**  
 in the confessing **church** dietrich bonhoeffer  
 although not **church** goers  
 mother told them **bible** stories  
 the **church** ecumenical movement  
 focus for the worldwide **church**  
 married a **jew**  
 who was a **jewish**-christian  
 the way the **church** was being taken  
 create a breakaway free **church**  
 to be called the confessing **church**  
 allegiance to the **scriptures**  
 all **jews** from the civil service  
 the confessing **church** was outlawed  
 with the confessing **church**  
 of the confessing **church** illegal  
**jewish** shops, houses and synagogues  
 to prevent **jews** from leaving the country  
 sister, her **jewish** husband and their  
 produced in **europe** by hcjb  
**Europe**-news round-up  
 in **europe**  
 rare sight in **europe**  
 fifteen other **european** conservation groups  
 ends **euro**-news for this week  
 in bradford **england**  
**saved** by love  
 in **britain** has revealed

On-Line Programme 14  
 Transmission: 2 July 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 going on in **europe** recently  
 when the **evil** go east  
 some events **european**  
 symbol of **europe's** growing recycling  
 other **european** cities

here in **euro-news**  
 here in **england**  
 group of distinguished **jews** and helping  
 from escaped **jews** and evading  
**bible** study, prayer and meditation  
 shared **biblical** words of comfort  
 produced in **europe** by hcjb

On-Line Programme 15  
 Transmission: 9 July 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
**churches** in britain are getting greener  
**europe's** energy needs  
 many **church** members have been reluctant  
 mentioned in **church**  
 is this a concern from **scripture**  
 something about **biblical** christianity  
 tended to use in the **church** about the environment  
 assume that the **church** has nothing to say  
 see that the **church** is not prepared to act  
 write off the **church**  
 critique of the **church**  
 that it is not being **biblical**  
 and if the **church** is  
 not being **biblical**  
 twelfth century **europeans** used wind  
 whole of **europe's** electricity could be  
 ten per cent of **europe's** wind energy  
 price **society** must pay  
 of wind energy in **europe**  
**european** wind energy association  
 taking off in **europe**  
 of the **european** commission  
 wind technology in **europe**  
 with eastern **europe** who have  
 produced in **europe** by hcjb  
**britain's** scenic lake district  
 in northern **england**  
 particular part of **england**  
 north west **england**  
 all over **europe**  
 this part of **england**  
 greenest parts of **england**  
 this part of **england** in july  
 highest point in **england**  
 from the south of **england**  
 our **euro-news** round-up  
 in avon **england**  
 here in **euro-news**  
 here in **england**  
 here in the **uk**

On-Line Programme 16  
 Transmission: 16 July 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 hearing about the **european** radio scene  
**britain's** magnificent lake district  
 everything is becoming **european** these days  
 by the phrase **european** broadcasting

all of **europe**  
 market for pan-**european** programmes  
**european** chart show  
 strategies across **europe**  
 here in the **uk**  
 for the **european** listener  
 the **european** listener  
**europeanised** radio  
 a **european** issue  
 is becoming **european**  
 a **european** media business culture  
 future of **european** broadcasting  
**european** broadcasting  
 genuine **european** media giants  
**european** media  
 Radio free **europe**  
**britain's** lake district  
**england's** crown and glory  
 bridge in **england**  
 listened to **bible** messages  
 as **saviour**, friend and lord  
**euro**-news round-up for this week  
 from eastern **europe**  
 here in **euro**-news  
 here in **england**  
 produced in **europe** by hcjb  
 we'll be on-line for **europe**

On-Line Programme 17  
 Transmission: 23 July 93  
 Programme length: 29.5 minutes

produced in **europe**  
 Online for **europe**  
 in **england** and **wales** alone  
 produced in **europe** by hcjb  
 round-up of **euro**-news  
 all **europeans**  
 the health of **europe**  
**europeans** today are healthier  
 population of **europe**  
 two thirds of **europe's**  
 eastern **europe**  
 on **europe**  
 parts of **europe**  
**europeans** countries  
 eastern **europe**  
 in **europe**  
 spending in **europe**  
**euro**-monitor  
 other **european** countries  
 for **european** referees  
**scotland** one hundred and thirty-six dollars  
 around **europe**  
 in the north of **england**  
**euro**-news round-up

On-Line Programme 18  
 Transmission: 30 July 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 usual **euro**-news round-up



new openness to the **gospel**  
 preach the **gospel** explain  
 or the **uk**  
 most open to the **gospel** of any modern nation  
 other eastern **european** countries  
 eastern **europe** are very volatile  
 open to the **gospel** but also  
 counterfeits for the christian **gospel**  
 to assist the **church** and to help  
 proclamation of the **gospel** by radio  
 only the **gospel**  
 openness to the **gospel** in this part of the world  
 marvellous receptivity to the **gospel**  
**euro**-news round-up

On-Line Programme 19  
 Transmission: 6 August 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 here in the **uk**  
 throughout **europe**  
 in **europe** at least  
 in **europe**  
 old woodlands of **europe**  
 emerging nations of eastern **europe**  
 here in **euro**-news  
 here in **england** on 44-  
 knew the **jewish** law  
 the messiah, the **saviour**  
**jews** holding the same attitude  
 non-**jews** having their reasons  
 for hating the **gospel**  
 some **jews** roused the mob  
 disobey the **jewish** laws  
 taking a non-**jew** there  
 i was a **jew**  
 learned the **jewish** law  
 i had met **jesus** and been **converted**  
 chief priests and **jewish** council  
 the **jews** were not going to let me off  
 it's all about **salvation**, fellowship with god  
 in the book of acts in the **bible**  
 produced in **europe** by hcjb  
 in the south of **england**  
 the phrase my great **redeemer**  
 my lips shall praise you my great **redeemer**

On-Line Programme 20  
 Transmission: 13 August 93  
 Programme length: 29.5 minutes

produced in **europe** by hcjb  
 how **europe** is run  
 a **uk Euro**-mp  
 for us in **europe**  
 life in the **european** lane  
 focusing on **europe**  
 of the new **europe**  
**uk euro**-mp  
 In newcastle-upon-tyne **england**  
 miscellaneous **euro**-subjects  
 population of the **united kingdom**  
 In **britain**

cleanest people in **europe**  
moderate in **britain**  
here in **england** on forty-four  
produced in **europe** by hcjb  
second **gospel** album  
throughout **europe**  
**european** politicians  
future of **europe**  
the **united kingdom** might  
**scotland, wales** and northern  
regions of **britain**  
centralisation in great **britain**  
**britain** is already  
to bring the **gospel** to bear  
in eastern **europe**  
for the **gospel**  
to keep spreading the **gospel**  
in the **uk**

## APPENDIX 5a2.

ON-LINE Programme  
produced by HCJB

## MUSIC

s. = song

On-Line Programme 2 (Good Friday Programme)  
 Transmission: 9 April 1993  
 Programme length: 29.5 minutes

s. thy **word** is a light  
 s. thy **word** is a light  
 s. thy **word** is a light  
 s. thy **word** is a light  
 s. so that we might be **born again**  
 s. so that we might be **born again**  
 s. so that we might be **born again**

On-Line Programme 6  
 Transmission: 7 May 93  
 Programme length: 29.5 minutes

s. de **devil** in me eye  
 s. de **devil** in me eye  
 s. de **devil** in me eye

On-Line Programme 7  
 Transmission: 14 May 93  
 Programme length: 29.5 minutes

s. **church** where her wedding has been

On-Line Programme 10  
 Transmission: 4 June 93  
 Programme length: 29.5 minutes

s. **good news** and strong advice

On-Line Programme 9 (Whitsun programme)  
 Transmission: 28 May 93  
 Programme length: 29.5 minutes

s. return to the **saviour**

On-Line Programme 11  
 Transmission: 11 June 93  
 Programme length: 29.5 minutes

s. we have a **saviour** whose lived and died  
 s. we have a **saviour** whose lived and died

On-Line Programme 12  
 Transmission: 18 June 93  
 Programme length: 29.5 minutes

s. **peace** and mystery

On-Line Programme 13  
 Transmission: 25 June 93  
 Programme length: 29.5 minutes

s. **saved** by love (X 19 repeats)

On-Line Programme 14  
 Transmission: 2 July 93  
 Programme length: 29.5 minutes

s. **Satan** knows  
 s. **Satan** denied it  
 s. believed god's **word**  
 s. believed god's **word**

On-Line Programme 16  
 Transmission: 16 July 93  
 Programme length: 29.5 minutes

s. let him have the helm all ye **sinners**  
 s. let him have the helm all ye **sinners**  
 s. let him have the helm all ye **sinners**

On-Line Programme 19  
 Transmission: 6 August 93  
 Programme length: 29.5 minutes

s. my lips shall praise you my great **redeemer**  
 s. my lips shall praise you my great **redeemer**  
 s. by the **word** of the lord we shall overcome  
 s. by the **word** of the lord we shall overcome  
 s. by the **word** of the lord we shall overcome  
 s. by the **word** of the lord we shall overcome

On-Line Programme 20  
 Transmission: 13 August 93  
 Programme length: 29.5 minutes

s. **Saviour**, **save** me  
 s. paths of **peace**

## APPENDIX 5b.

THE BIG HOLY ONE  
 produced by Burning Pictures  
 of 145 Wardour Street, London W1V 3TB 071-734 2705  
 for BBC Radio One  
 and broadcast on

April 19, 26 &  
 May 3, 10, 17, 24  
 1993

from 8.30-9.00 pm  
 on 97.6 - 99.8 FM  
 and 1053, 1089 kHz (285, 275m)

## Programme 1

i do not like **jews** nope  
 the union of the relationship of **scotland**  
 and **england**  
 the notion of **britain**  
 the idea of **britain**  
 the reformation in **scotland**  
 if you don't go to **church**  
 rarely go to **church** or chapel  
 both the **church**  
 of **scotland**  
 and the roman catholic **church**  
 the **church** itself  
 the **devil**  
**sin**  
 presumably you're a regular **churchgoer**  
 a lot of the **churches** in  
**england**  
 a fan of the high **church** in that  
 the history of the catholic **church**  
 i want to work for **peace**  
 and **justice**  
 be with the church of **england**  
 three years ago he **converted** to islam  
 he adopted it when he **converted**  
 the **churches** do have a serious rival  
 to penetrate **britain's** music scene  
 inspired by the **devil**  
 when russia invades **israel**  
 like **church** more or less  
 does the **devil** have all the good tunes

## Programme 2

any kind of **churchgoing**  
 it happens within the **church**  
 do I like going to **church**  
 do you like going to **church**  
 I have to go to **church** too often  
 are people still going to **church**  
 all this talk about the **church**  
 every time I go to **church**  
 have you tried the **church** house campaign  
**jewish** women who have face

the **devil** has the best tunes  
**gospel** music has most of them  
 even if you criticise the state of **israel**  
 who on sundays goes to **church** and discovers  
 the **devil** sex women  
 the **devil's** music  
 who want to think about the **devil**  
**bibles** terrifically  
**born again** christians  
 why should the **devil** have all the good rock music  
 i am not a **satanist**  
 i'm not a practising **church** goer  
 i don't believe in the **devil**  
 they throw **bibles** over their audience  
 they were throwing **bibles** into the audience  
 if you believe in the **bible**  
 you don't go to **church**  
 you're a member of the **church**  
 of **england**  
 christened in the **church**  
 of **england**  
 i don't go to **church**  
 the **church** of scientology  
 the **church** of scientology  
 the **church** teaches that people  
**salvation** comes by visiting an auditor  
 does the **devil** have all the best tunes  
 is the **devil** hanging out with the down and outs

#### Programme 3

of the hasidic **jewish** community  
 the **jewish** faith seems  
 good old **church**  
 of **england**  
 or to some **church** or political  
 starts quoting the **scriptures** to justify  
 and **bible** bashers  
 i just cast out the **devil**  
 all ways that the **devil** gets in  
 the **devil** must be got out  
 he also must be **born again**  
 of the anglican **church**  
 repent of the **sin**  
 the **church** does recognise  
 the **devil** is under our feet  
 the unification **church**  
 the unification **church**  
 the **church** was set up in  
 behind the **church**  
 the **church** denies accusations of brain-washing  
 the **church**  
 of **england**  
 the roman catholic **church**  
 grew up in the west coast of **scotland**

#### Programme 4

**jews** can now fax prayers  
 an **israeli** phone company  
 synagogues and **churches**  
 the **scriptures**  
 and the god of the **scriptures**  
 if i said that to a **jew**  
 muslim and **jewish** friends



many people outside the **church**  
 discovered out in **society**  
**jew** or muslim  
 to chant for world **peace**  
 the **bible** black suit  
 and the **bible** black suit of the baptist  
 the **sin** of eating bread  
 the **sin** of adultery  
 the **church** in south africa  
 the **church** in the middle east  
 and **europe**  
 the scottish **churches** have always  
 back to the **bible**  
 the **church** remodel itself  
 the **church** of  
**england**  
 links between **church** and state  
 liberates the **church**  
**church** of the people  
**church** of the mighty  
 six million **jews** who died  
 the **bible** does speak about  
 the **bible** doesn't specify dates and times  
 certain **biblical** verses and you have  
 the **bible** prophecy is being fulfilled  
 faith to sing **gospel**  
 gospel is the **good news**  
 faith to enjoy **gospel**  
 do you have to be black to sing **gospel**  
 many non-black **gospel** singers

#### Programme 5

the truth about **jews** and jokes  
 reminder from the **bible** to keep  
 televise the **bible** as it really is  
 you gotta **sin**  
 to get **saved**  
 brought up in a **gospel** environment  
 down as a **born again** rocker  
 if you want to say **born again**  
 i read the **bible** everyday  
 the term **born again** christian  
 this is you gotta **sin**  
 to get **saved**  
 you gotta **sin**  
 to get **saved**  
 see the sexual **sins** as as absolute  
 look at the history of the **church** well  
 in the **church** just for  
 the **sin** of fornication  
 when the **church** was in control  
 roman catholic **church** recently has got  
 that is what the **church** wants to do  
 the theatre and the **church** have a great deal  
 and the **church** at its best  
 dogmatists in the **church**  
 of **england** who seem to think  
 a few **church** of england gags  
 a religious eighty year of **jew**  
 unto the children of **israel**  
 or you could be a twenty-year old **jew** who fancies  
 whatever kind of **jew** you are  
 stand-up **jewish** comedy  
**jewish** people come to see the show  
 they feel more **jewish**

non-jews who come along  
 all things jewish  
 north west london jew  
 jewish people don't like  
 if there's any jewish people in the audience  
 hey I'm jewish  
 tendency among british jews  
 what its like being a jew  
 what was it like being a jewish hippy  
 i'm jewish  
 non-jews wanting to  
 become jews  
 i can pass as jewish  
 parents were jewish  
 i feel a bit jewish somewhere  
 go to jewish comedy instead of  
 from the church of  
 scotland  
 satanic trance  
 satan inspired words  
 members of the church of the latter day  
 the church of jesus christ  
 income to the church  
 in the methodist church

#### Programme Six

the devil turned up as a surprise guest  
 and the jewish people  
 were a gospel quartet  
 used to sing the gospel  
 touring as a gospel group  
 studied bible in school  
 on the bible  
 went to a church school  
 grew up going to church  
 don't go to church now  
 about the bible and things  
 the church actually became  
 in the church on a sunday  
 outside the church on a friday night  
 about the salvation that is at hand  
 only one saviour  
 one redeemer  
 denmark than britain  
 pentecostal church in willesden  
 synagogue or a church  
 a search for inner peace  
 a search for inner peace  
 old biblical connotation

## APPENDIX 5c1.

## PAUSE FOR THOUGHT

produced by Unique Broadcasting  
of 50 Lisson Street, London NW1 5DF 071-402 1011

for BBC Radio Two  
and broadcast at 6.15 am  
on FM on 80-90.2 Mhz

Reel numbers (Rl.No.)  
in chronological order:

38,37,36,41,35,33,31,34,32,76,77,78,  
79,81,80,66,75,74,73,72,68,67,71,70,  
69,42,57,56,55,54,53,52,47,46,45,44,  
43,48,50,51,49,61,62,63,64,65,58,59,  
60,24,23,22,21,19,18,17,16,15,14,13,  
12,11,10,9,4,5,6,7,8,1,2,3,4,29,27,  
28,26,25,30,40,39

Rl.No: 1  
Transmission date: 27.10.93  
Total reel duration: 2.47  
Speaker: Tim Meats  
Religious affiliation: Undeclared  
Format: Quotation

Zero

Rl.No: 2  
Transmission date: 28.10.93  
Total reel duration: 2.57  
Speaker: Father Bernard Lynch  
Religious affiliation: Undeclared  
Format: Comment

The idea of a **just** God waging germ warfare on people  
with Aids

Rl.No: 3  
Transmission date: 29.10.93  
Total reel duration: 3.17  
Speaker: Benjamin Zephaniah  
Religious affiliation: Rastafarian  
Format: Explanation

the **Bible**, the Torah and the Koran  
**Jewish**, Christian and Muslim  
The **saviour** we had waited for  
**Jewish**, Christian and Muslim

Rl.No: 4  
Transmission date: 2.11.93

Total reel duration: 2.57  
Speaker: Michael Lawson  
Religious affiliation: Christian  
Format: Christian Comment

Zero

Rl.No: 5  
Transmission date: 20.10.93  
Total reel duration: 1.55  
Speaker: Tim Meats  
Religious affiliation: Undeclared  
Format: Comment

Zero

Rl.No: 6  
Transmission date: 21.10.93  
Total reel duration: 2.29  
Speaker: Marjorie Newman  
Religious affiliation: Undeclared  
Format: Story

Zero

Rl.No: 7  
Transmission date: 22.10.93  
Total reel duration: 2.23  
Speaker: Denise Phillips  
Religious affiliation: Christian  
Format 1: Story  
Format 2: Comment

Zero

Rl.No: 8  
Transmission date: 26.10.93  
Total reel duration: 2.15  
Speaker: Michael Lawson  
Religious affiliation: Christian  
Format: Christian Comment

**New life** for President Lincoln's Gettysburg address  
believe they should learn the **Bible** is true  
**Satan**, thirty percent, is said to be quietly  
satisfied  
better the **devil** you don't know  
**Sin**, sixty-nine per cent, despite the best-efforts

Rl.No: 9  
Transmission date: 19.10.93  
Total reel duration: 3.02  
Speaker: Michael Lawson  
Religious affiliation: Christian  
Format: Christian comment

Zero

Rl.No: 10  
Transmission date: 15.10.93  
Total reel duration: 2.05

Speaker: Denise Phillips  
 Religious affiliation: Undeclared  
 Format 1: Story  
 Format 2: Comment

Zero

Rl.No: 11  
 Transmission date: 14.10.93  
 Total reel duration: 2.03  
 Speaker: Marjorie Newman  
 Religious affiliation: Undeclared  
 Format: Story

Zero

Rl.No: 12  
 Transmission date: 13.10.93  
 Total reel duration: 3.08  
 Speaker: Tim Meats  
 Religious affiliation: Undeclared  
 Format: Story

In his search for **peace**  
 as an attempt to bring **peace** between the Moslems and  
 Hindus

Rl.No: 13  
 Transmission date: 12.10.93  
 Total reel duration: 3.01  
 Speaker: Michael Lawson  
 Religious affiliation: Undeclared  
 Format: Old Testament story

for **Israel's** national religious festivals  
 Unknown **Jewish** travel writer

Rl.No: 14  
 Transmission date: 8.10.93  
 Total reel duration: 2.27  
 Speaker: Denise Phillips  
 Religious affiliation: Christian  
 Format: Comment

Zero

Rl.No: 15  
 Transmission date: 7.10.93  
 Total reel duration: 3.07  
 Speaker: Rabbi Jacqueline Tabbick  
 Religious affiliation: Jewish  
 Format: Explanation

First five books of the **Bible**  
 how to live together in **society**  
 Romans ruled the land of **Israel**

Rl.No: 16  
 Transmission date: 5.10.93  
 Total reel duration: 2.27

Speaker: Michael Lawson  
 Religious affiliation: Christian  
 Format: Christian comment

and every **Jew** knew it  
**Jews** and Samaritans had been daggers-drawn  
 today's right-wing **Israelis** and hard-line  
 Palestinians  
 not renowned for helping out a **Jew** in a fix  
 s. you and I must make a pact, we must bring  
**s(a)lvation**

Rl.No: 17  
 Transmission date: 1.10.93  
 Total reel duration: 2.41  
 Speaker: Claire Raynor  
 Religious affiliation: Undeclared  
 Format: Appeal

to troll around **Europe**

Rl.No: 18  
 Transmission date: 30.9.93  
 Total reel duration: 3.16  
 Speaker: Rabbi Jacqueline Tabick  
 Religious affiliation: Jewish  
 Format: Explanation

in such **peace** and harmony  
 a **society** where tolerance means  
 a **society** which rejoices in different

Rl.No: 19  
 Transmission date: 29.9.93  
 Total reel duration: 3.01  
 Speaker: Helen Pearson  
 Religious affiliation: Undeclared  
 Format: Old Testament story

the **Bible** story of Esther  
 a captive **Jew** living in Persia  
 and his fellow **Jews**  
 the fate of the **Jews** rested in  
 for the lives of the **Jews**  
 saved the lives of hundreds of **Jews**

Rl.No: 20  
 Transmission date: 28.9.93  
 Total reel duration: 2.58  
 Speaker: Sarah Subadra Merton  
 Religious affiliation: Hindu  
 Format: Hindu explanation

defeat the **nations**  
 according to Hindu **scriptures**  
 defeat the **nations**  
 similarity in the **scriptures**  
 all **societies** across the world today

Rl.No: 21



Transmission date: 24.9.93  
 Total reel duration: 2.48  
 Speaker: Umar Hegedus  
 Religious affiliation: Islam  
 Format 1: Comment  
 Format 2: Islamic explanation

**peace** be with you

Rl.No: 22  
 Transmission date: 23.9.93  
 Total reel duration: 3.14  
 Speaker: Rabbi Jacqueline Tabbick  
 Religious affiliation: Jewish  
 Format: Jewish explanation

the situation we **Jews** are asked to have  
 the little **sins**  
 ask God to forgive our **sins**  
 our **sins** will still be there

Rl.No: 23  
 Transmission date: 22.9.93  
 Total reel duration: 3.05  
 Speaker: Helen Pearson  
 Religious affiliation: Christian  
 Format: Old Testament story

famous kings in the **Bible**  
 the next king of **Israel**

Rl.No: 24  
 Transmission date: 21.9.93  
 Total reel duration: 2.20  
 Speaker: Sarah Subadrha Merton  
 Religious affiliation: Hindu  
 Format: Hindu explanation

Zero

Rl.No: 25  
 Transmission date: 11.11.93  
 Total reel duration: 2.54  
 Speaker: Tim Blackmore  
 Religious affiliation: Undeclared  
 Format: Comment

war and **peace**

Rl.No: 26  
 Transmission date: 10.11.93  
 Total reel duration: 2.10  
 Speaker: Tim Meats  
 Religious affiliation: Undeclared  
 Format: Quotation

Zero

Rl.No: 27  
 Transmission date: 5.11.93  
 Total reel duration: 3.56  
 Speaker: Bryce Courtenay  
 Religious affiliation: Undeclared  
 Format: Story

Zero

Rl.No: 28  
 Transmission date: 9.11.38  
 Total reel duration: .45  
 Speaker: Tim Meats  
 Religious affiliation: Undeclared  
 Format: Quotation

Zero

Rl.No: 29  
 Transmission date: 4.11.93  
 Total reel duration: 3.25  
 Speaker: Father Bernard Lynch  
 Religious affiliation: Undeclared  
 Format: Story

Zero

Rl.No: 30  
 Transmission date: 12.11.93  
 Total reel duration: 3.40  
 Speaker: Umar Hegedus  
 Religious affiliation: Islam  
 Format: Islamic comment

**Peace** be with you  
 they gave their lives for **peace**  
 and are assured of his **peace**

Rl.No: 31  
 Transmission date: Wk 19 Thu (13 May)  
 Total reel duration: 0.56  
 Speaker: June Barrie  
 Religious affiliation: Undeclared  
 Format: B/llical quotation

for **zion's** sake I will not keep silent  
 the **nations** shall see your vindication

Rl.No: 32  
 Transmission date: Wk 20 Tuesday (18 May)  
 Total reel duration: 2.40  
 Speaker: Mary Greenham  
 Religious affiliation: Christian  
 Format 1: Story  
 Format 2: Christian comment

zero

Rl.No: 33  
 Transmission date: Wk 19 Wed (12 May)  
 Total reel duration: 2.33  
 Speaker: Michael Lawson  
 Religious affiliation: Undeclared  
 Format: Comment

zero

Rl.No: 34  
 Transmission date: Wk 19 Fri (14 May)  
 Total reel duration: 2.50  
 Speaker: Morris Munns  
 Religious affiliation: Christian  
 Format: Christian comment

in the **Bible** story about Judas  
 important people in the **Bible**  
 and the **church** in its earliest days

Rl.No: 35  
 Transmission date: Wk 19 Tues (11 May)  
 Total reel duration: 2.25  
 Speaker: Mary Greenham  
 Religious affiliation: Undeclared  
 Format 1: Story  
 Format: Christian comment

zero

Rl.No: 36  
 Transmission date: Wk 18 Thu (6 May)  
 Total reel duration: 1.17  
 Speaker: June Barrie  
 Religious affiliation: Undeclared  
 Format: B/llical quotation

sent me to bring **good news** to the humble

Rl.No: 37  
 Transmission date: Wk 18 Wed (5 May)  
 Total reel duration: 2.35  
 Speaker: Michael Lawson  
 Religious affiliation: Undeclared  
 Format: Christian comment

zero

Rl.No: 38  
Transmission date: Wk 18 Tue (4 May)  
Total reel duration: 2.27  
Speaker: Mary Greenham  
Religious affiliation: Christian  
Format: Christian comment

zero

Rl.No: 39  
Transmission date: 17.11.93  
Total reel duration: 2.59  
Speaker: Sue Elkins  
Religious affiliation: Undeclared  
Format: Comment

the **Bible** says that we prove our faith in God

Rl.No: 40  
Transmission date: 16.11.93  
Total reel duration: 3.00  
Speaker: Eileen Campbell  
Religious affiliation: Undeclared  
Format: Comment

zero

Rl.No: 41  
Transmission date: Wk 18 Fri (7 May)  
Total reel duration: 2.35  
Speaker: Morris Munns  
Religious affiliation: Christian  
Format: Christian comment

as the **Bible** says about Moses  
in the **Bible** story about Jesus

Rl.No: 42  
Transmission date: 6.8.93  
Total reel duration: 2.20  
Speaker: Gloria Estefan  
Religious affiliation: Undeclared  
Format: Religious comment

zero

Rl.No: 43  
Transmission date: 26.8.93  
Total reel duration: 2.01  
Speaker: Dana  
Religious affiliation: Undeclared  
Format: Religious comment

zero

Rl.No: 44  
Transmission date: 25.8.93  
Total reel duration: 2.39  
Speaker: Clive Manning  
Religious affiliation: Undeclared  
Format: Religious comment

economic misfortunes of **Euro**-Disney recently the  
**Bible** is rich in dreams and visions  
dreams in the **Bible** were of practical benefit

Rl.No: 45  
Transmission date: 24.8.93  
Total reel duration: 2.57  
Speaker: Eileen Campbell  
Religious affiliation: Undeclared  
Format 1: Comment  
Format 2: Quotation

zero

Rl.No: 46  
Transmission date: 20.8.93  
Total reel duration: 1.41  
Speaker: Martin Taylor  
Religious affiliation: Buddhist  
Format: Buddhist explanation

rare moments of **peace** and solitude

Rl.No: 47  
Transmission date: 19.8.93  
Total reel duration: 1.17  
Speaker: Dana  
Religious affiliation: Undeclared  
Format: Story

zero

Rl.No: 48  
Transmission date: 27.8.93  
Total reel duration: 1.35  
Speaker: Martin Taylor  
Religious affiliation: Buddhist  
Format: Buddhist quotation

zero

Rl.No: 49  
Transmission date: 2.9.93  
Total reel duration: 2.30  
Speaker: Marjorie Newman  
Religious affiliation: Undecided  
Format: Story

zero

Rl.No: 50  
 Transmission date: 31.8.93  
 Total reel duration: 2.33  
 Speaker: Eileen Campbell  
 Religious affiliation: Undeclared  
 Format: Religious comment

zero

Rl.No: 51  
 Transmission date: 1.9.93  
 Total reel duration: 3.10  
 Speaker: Helen Pearson  
 Religious affiliation: Christian  
 Format: Christian comment

answers to these questions in the **Bible**

Rl.No: 52  
 Transmission date: 18.8.93  
 Total reel duration: 2.52  
 Speaker: Clive Manning  
 Religious affiliation: Undeclared  
 Format: Comment

zero

Rl.No: 53  
 Transmission date: 17.8.93  
 Total reel duration: 2.39  
 Speaker: Eileen Campbell  
 Religious affiliation: Christian  
 Format: Christian comment

zero

Rl.No: 54  
 Transmission date: 13.8.93  
 Total reel duration: 2.53  
 Speaker: Martin Taylor  
 Religious affiliation: Buddhist  
 Format: Buddhist explanation

he (Buddha) is a **saviour** only in the sense revelation  
 like the **Bible** or Koran  
 Buddhist **scriptures** explain the relationship

Rl.No: 55  
 Transmission date: 12.8.93  
 Total reel duration: 2.38  
 Speaker: Dana  
 Religious affiliation: Christian  
 Format 1: Religious comment  
 Format 2: Quotation

well I wasn't too well up on the **Bible**  
 the guardian of **Israel**



Rl.No: 56  
 Transmission date: 11.8.93  
 Total reel duration: 2.49  
 Speaker: Clive Manning  
 Religious affiliation: Undeclared  
 Format: Comment

slipped a local **church** parish magazine  
 college and the **church** are excellent focal

Rl.No: 57  
 Transmission date: 10.8.93  
 Total reel duration: 2.41  
 Speaker: Sister Deborah Agnew  
 Religious affiliation: Christian  
 Format: Story

**Bibles**, catechisms and theological volumes  
 of God's own **peace** and harmony

Rl.No: 58  
 Transmission date: 14.9.93  
 Total reel duration: 3.00  
 Speaker: Sarah Subadrha Merton  
 Religious affiliation: Hindu  
 Format: Hindu explanation

in modern **societies**  
 healthy and balanced **society**

Rl.No: 59  
 Transmission date: 16.9.93  
 Total reel duration: 3.17  
 Speaker: Rabbi Jaqueline Tabbick  
 Religious affiliation: Jewish  
 Format: Jewish explanation

Today **Jews** all over the world  
 begging forgiveness for the **sins** committed in the  
 past

Rl.No: 60  
 Transmission date: 17.9.93  
 Total reel duration: 2.58  
 Speaker: Umar Hegedus  
 Religious affiliation: Islam  
 Format: Islamic comment

all rubbing together in **peace**  
**peace** be with you

Rl.No: 61  
 Transmission date: 3.9.93  
 Total reel duration: 1.32  
 Speaker: Martin Taylor  
 Religious affiliation: Buddhist  
 Format: Buddhist explanation

zero

Rl.No: 62

Transmission date: 7.9.93  
 Total reel duration: 2.55  
 Speaker: Sarah Subadrha Merton  
 Religious affiliation: Hindu  
 Format: Hindu explanation

help to achieve **peace**, serenity  
 competitiveness of materialistic **society**

Rl.No: 63  
 Transmission date: 8.9.93  
 Total reel duration: 3.00  
 Speaker: Helen Pearson  
 Religious affiliation: Christian  
 Format: Christian comment

the **Bible** story of Abraham's  
 message in so much of the **Bible** seems to be

Rl.No: 64  
 Transmission date: 9.9.93  
 Total reel duration: 2.16  
 Speaker: Marjorie Newman  
 Religious affiliation: Undeclared  
 Format: Story

zero

Rl.No: 65  
 Transmission date: 10.9.93  
 Total reel duration: 2.59  
 Speaker: Umar Hegedus  
 Religious affiliation: Islam  
 Format: Islamic comment

the Arabic words for **peace** be with you  
 the prophet Muhammed **peace** and blessings upon him  
 we pray for **peace** and blessings for him and his  
 family

Rl.No: 66  
 Transmission date: 20.7.93  
 Total reel duration: 2.45  
 Speaker: Sister Deborah Agnew  
 Religious affiliation: Christian  
 Format: Christian comment

young people are the lifeblood of the **church**  
 taken from St. John's **gospel**

Rl.No: 67  
 Transmission date: 30.7.93  
 Total reel duration: 2.17  
 Speaker: Michael Crawford  
 Religious affiliation: Undeclared  
 Format: Story

zero

Rl.No: 68  
 Transmission date: 29.7.93

Total reel duration: 51 secs  
 Speaker: Paul Jones  
 Religious affiliation: Undeclared  
 Format: B/llical quotation

said to the sea **peace** be still

Rl.No: 69  
 Transmission date: 5.8.93  
 Total reel duration: 1.22  
 Speaker: Dana  
 Religious affiliation: Christian  
 Format: Christian comment

zero

Rl.No: 70  
 Transmission date: 4.8.93  
 Total reel duration: 3.12  
 Speaker: Clive Manning  
 Religious affiliation: Christian  
 Format: Christian comment

in his letter to the **church** in Rome

Rl.No: 71  
 Transmission date: 3.8.93  
 Total reel duration: 2.53  
 Speaker: Sister Deborah Agnew  
 Religious affiliation: Christian  
 Format: Story

and proclaim the **gospel** message

Rl.No: 72  
 Transmission date: 28.7.93  
 Total reel duration: 2.55  
 Speaker: Nicholas Bradbury  
 Religious affiliation: Christian  
 Format: Story

zero

Rl.No: 73  
 Transmission date: 23.7.93  
 Total reel duration: 2.25  
 Speaker: Jen Sutton  
 Religious affiliation: Christian  
 Format 1: drama  
 Format 2: Christian comment

leaders joined in a **peace** summit  
 think of the Utopian **society** here on earth

Rl.No: 74  
 Transmission date: 22.7.93  
 Total reel duration: 1.30  
 Speaker: Paul Jones  
 Religious affiliation: Undeclared  
 Format: B/llical quotation

zero

Rl.No: 75  
 Transmission date: 21.7.93  
 Total reel duration: 2.41  
 Speaker: Nicholas Bradbury  
 Religious affiliation: Christian  
 Format: Christian comment

only studying the **Bible** and writing essays  
 a more **biblical** way of putting this  
 not trying to earn **salvation** by good works

Rl.No: 76  
 Transmission date: 8.7.93  
 Total reel duration: 1.10  
 Speaker: Paul Jones  
 Religious affiliation: Undeclared  
 Format: B/llical quotation

wherever this **gospel** is preached in the whole

Rl.No: 77  
 Transmission date: 9.7.93  
 Total reel duration: 2.29  
 Speaker: Jen Sutton  
 Religious affiliation: Christian  
 Format: Christian comment

in this image-dominated **society** of ours

Rl.No: 78  
 Transmission date: 13.7.93  
 Total reel duration: 2.54  
 Speaker: Claire Rayner  
 Religious affiliation: Undeclared  
 Format: Appeal

zero

Rl.No: 79  
 Transmission date: 14.7.93  
 Total reel duration: 2.47  
 Speaker: Nicholas Bradbury  
 Religious affiliation: Christian  
 Format: Christian comment  
 zero

Rl.No: 80  
 Transmission date: 16.7.93  
 Total reel duration: 2.28  
 Speaker: Jen Sutton  
 Religious affiliation: Christian  
 Format: Christian comment

real happiness in the **biblical** sense

Rl.No: 81  
Transmission date: 15.7.93  
Total reel duration: 20 secs.  
Speaker: Paul Jones  
Religious affiliation: Undeclared  
Format: B/llical quotation  
zero

## APPENDIX 5c2.

**Pause for Thought****BBC Radio 2****Christian and Undeclared spots**

Rl.No: 1  
Zero

Rl.No: 2  
The idea of a **just** God waging germ warfare on people with Aids

Rl.No: 4  
Zero

Rl.No: 5  
Zero

Rl.No: 6  
Zero

Rl.No: 7  
Zero

Rl.No: 8  
**New life** for President Lincoln's Gettysburg address believe they should learn the **Bible** is true  
**Satan**, thirty percent, is said to be quietly satisfied  
better the **devil** you don't know  
**Sin**, sixty-nine per cent, despite the best-efforts

Rl.No: 9  
Zero

Rl.No: 10  
Zero

Rl.No: 11  
Zero

Rl.No: 12  
In his search for **peace**  
as an attempt to bring **peace** between the Moslems and Hindus

Rl.No: 13  
for **Israel**'s national religious festivals



Unknown **Jewish** travel writer

Rl.No: 14  
Zero

Rl.No: 16  
and every **Jew** knew it  
**Jews** and Samaritans had been daggers-drawn  
today's right-wing **Israelis** and hard-line  
Palestinians  
not renowned for helping out a **Jew** in a fix  
s. you and I must make a pact, we must bring  
**s(a)lvation**

Rl.No: 17  
to troll around **Europe**

Rl.No: 19  
the **Bible** story of Esther  
a captive **Jew** living in Persia  
and his fellow **Jews**  
the fate of the **Jews** rested in  
for the lives of the **Jews**  
saved the lives of hundreds of **Jews**

Rl.No: 23  
famous kings in the **Bible**  
the next king of **Israel**

Rl.No: 25  
war and **peace**

Rl.No: 26  
Zero

Rl.No: 27  
Zero

Rl.No: 28  
Zero

Rl.No: 29  
Zero

Rl.No: 31  
for **zion's** sake I will not keep silent  
the **nations** shall see your vindication

Rl.No: 32  
zero

Rl.No: 33  
zero

Rl.No: 34  
in the **Bible** story about Judas  
important people in the **Bible**  
and the **church** in its earliest days

Rl.No: 35  
zero

Rl.No: 36  
sent me to bring **good news** to the humble

Rl.No: 37  
zero

Rl.No: 38  
zero

Rl.No: 39  
the **Bible** says that we prove our faith in God

Rl.No: 40  
zero

Rl.No: 41  
as the **Bible** says about Moses  
in the **Bible** story about Jesus

Rl.No: 42  
zero

Rl.No: 43  
zero

Rl.No: 44  
economic misfortunes of **Euro-Disney** recently the  
**Bible** is rich in dreams and visions  
dreams in the **Bible** were of practical benefit

Rl.No: 45  
zero

Rl.No: 47  
zero

Rl.No: 49  
zero

Rl.No: 50  
zero

Rl.No: 51  
answers to these questions in the **Bible**

Rl.No: 52  
zero

Rl.No: 53  
zero

Rl.No: 55  
well I wasn't too well up on the **Bible**  
the guardian of **Israel**

Rl.No: 56  
slipped a local **church** parish magazine  
college and the **church** are excellent focal

Rl.No: 57  
**Bibles**, catechisms and theological volumes  
of God's own **peace** and harmony

Rl.No: 63  
the **Bible** story of Abraham's  
message in so much of the **Bible** seems to be

Rl.No: 64  
zero

Rl.No: 66  
young people are the lifeblood of the **church**  
taken from St. John's **gospel**

Rl.No: 67  
zero

Rl.No: 68  
said to the sea **peace** be still

Rl.No: 69  
zero

Rl.No: 70  
in his letter to the **church** in Rome

Rl.No: 71  
and proclaim the **gospel** message

Rl.No: 72  
zero

Rl.No: 73  
leaders joined in a **peace** summit  
think of the Utopian **society** here on earth

Rl.No: 74  
zero

Rl.No: 75  
only studying the **Bible** and writing essays  
a more **biblical** way of putting this  
not trying to earn **salvation** by good works

Rl.No: 76  
wherever this **gospel** is preached in the whole

Rl.No: 77  
in this image-dominated **society** of ours

Rl.No: 78  
zero

Rl.No: 79  
zero

Rl.No: 80  
real happiness in the **biblical** sense

Rl.No: 81  
zero

## APPENDIX 5c3.

Pause for Thought  
Radio Radio Two

## Other Faiths

Rl.No: 3  
the **Bible**, the Torah and the Koran  
**Jewish**, Christian and Muslim  
The **saviour** we had waited for  
**Jewish**, Christian and Muslim

Rl.No: 15  
First five books of the **Bible**  
Romans ruled the land of **Israel**

Rl.No: 18  
in such **peace** and harmony  
a **society** where tolerance means  
a **society** which rejoices in different

Rl.No: 20  
defeat the **nations**  
according to Hindu **scriptures**  
defeat the **nations**  
similarity in the **scriptures**  
all **societies** across the world today

Rl.No: 21  
**peace** be with you

Rl.No: 22  
the situation we **Jews** are asked to have  
the little **sins**  
ask God to forgive our **sins**  
our **sins** will still be there

Rl.No: 24  
Zero

Rl.No: 30  
**Peace** be with you  
they gave their lives for **peace**  
and are assured of his **peace**

Rl.No: 46  
rare moments of **peace** and solitude

Rl.No: 48  
zero

Rl.No: 54  
 he (Buddha) is a **saviour** only in the sense revelation  
 like the **Bible** or Koran  
 Buddhist **scriptures** explain the relationship

Rl.No: 58  
 in modern **societies**  
 healthy and balanced **society**

Rl.No: 59  
 Today **Jews** all over the world  
 begging forgiveness for the **sins** committed in the  
 past

Rl.No: 60  
 all rubbing together in **peace**  
**peace** be with you

Rl.No: 61  
 zero

Rl.No: 62  
 help to achieve **peace**, serenity  
 competitiveness of materialistic **society**.

Rl.No: 65  
 the Arabic words for **peace** be with you  
 the prophet Muhammed **peace** and blessings upon him  
 we pray for **peace** and blessings for him and his  
 family



## APPENDIX 5d.

## THE SUNDAY PROGRAMME

broadcast on BBC Radio Four on Sunday mornings.  
 7.40 am - 8.50 (breaking from 7.55 am - 8.15 am)  
 FM 92.4 - 94.6  
 LW 198 kHz and MW

11 July 1993

Presenters:  
 Andrew Green and Christopher Morgan  
 Mike Wooldridge in York  
 Producer: Judy Wills  
 Editor: David Coomes

7.40 am - 7.55 am

stay and support the **church of england**  
 family's **uk** spokesman  
 what we call voodoo **churches**  
 africa, **europa**, asia  
**church of england's** general synod  
 the **church** should first be asking  
 messages in the **church** which  
 difficulties the **church** is in  
 look at a map of **england**  
 tells the **church** of **England**

## NEWS BREAK

8.15 am - 8. 50 am

synod of the **church of england**  
 stay and support the **church of england**  
 in his own **church** on the ordination  
 has a methodist **church** foundation  
 the roman catholic **church**  
 disaffected **church of england** priests  
 member of the **church of england**  
 the people of **england** need  
 ordination in the **church of england**  
 support the **church of england**  
 the **church of england**  
 the **church of england** has decided  
 for the **church of england**  
 either accept the **church of england**  
 leave the **church** altogether  
**church of england** general synod  
 appealed to the **church** to rally  
 trends in the **church**  
 leave the **church of england**  
 the roman catholic **church** are taking this  
 leave the anglican **church**  
 for the roman catholic **church**  
 the faith of the **church** wholeheartedly  
 workings of another **church**

within the **church** of **england** is a fudge  
 in the **church** of **england**  
 within the **church** of **england**  
 room in the **church** of **england**  
 priests in the **church** of **england**  
 the same **church**  
 the same **church**  
 a **church** which is well uses  
 commitment of the **church** of **england**  
 in the **church** of **england**  
 be in a **church** that has accepted  
 within a **church** that accepts  
 in a **church** that wants  
 in keeping with the **gospel**  
 harm the **church**  
 harm the poor **churches**  
 according to the **church** elders  
 in the home of the **church**  
 in **scotland**  
 presbyterian **church**  
 the **bible** as our ultimate authority  
 where we are at the **church**  
 the **church** has more intellectual freedom  
 modern views about the **bible**  
 the **bible** wasn't  
 the inspired **word of god**  
 convince the **church**  
 join a **church**  
 have such a strong view of the **bible**  
 reading the **bible**  
 passages of the **bible**  
**church** politics  
 presbyterian **church** might  
 in the **united kingdom**  
 of the roman catholic **church**  
 dramatic reordering of **church** buildings  
 in **churches** difficult to accept  
**churchgoer** veronica blanchard  
**churches** in the city are being destroyed  
 own **church** saint robert bellarmine  
 reordering of the **church** almost impossible  
 the **church** didn't care about  
 in the newly reordered **church**  
 reordering of **churches** in liverpool

1 August 1993

Presenters:

Trevor Barnes and Alison Hillyard

producer: Christine Morgan

Editor: David Coomes

7.40 am am - 7.55 am

living by the **bible** of the law  
 saint james **church**  
 the christian **church**  
 the **sinfulness** of the act  
 still refer to it as a **sin**  
 by the **church**  
 the **church** must beg forgiveness

homosexuality was condemned in the bible  
 why the church still employs  
 as churchgoers  
 alternatives to the established churches  
 inside the established christian church

NEWS BREAK

8.15-8.50

how a ruling by britain  
 concerning church groups  
 christians and muslims in britain  
 israel's bombardment of  
 israel announced a ceasefire  
 northern israel  
 israeli action however  
 israel's fear that lebanon  
 against the israeli action  
 could threaten israel  
 want to live in peace with them  
 israeli cabinet has become  
 only for israel  
 not the israeli land  
 believes israel  
 israelis are exploiting this  
 israel itself has been engaged  
 victimised by israel  
 victims of israel today  
 israeli action indicts the world  
 israeli ambassador  
 israeli targets  
 within israel  
 to northern israel  
 civilian population of israel  
 against israel  
 peaceful prosperous lebanon  
 peace with israel  
 israel eliminating  
 regime of peace  
 and this is peace  
 live in peace togethewr  
 all aim at peace  
 israelis  
 northern israel  
 peace in the middle east  
 at israeli civilian targets  
 in northern israel  
 small christian church  
 the case against the church  
 members of the church  
 elder of the citadel church  
 the bible talks about people  
 if you look at the bible  
 totally biblical  
 restart the peace process  
 last chance for peace  
 palestinian-israeli  
 arab-israeli  
 context of peace  
 peace between the three great  
 how israel has been  
 peace process  
 just and durable peace  
 that search for peace

in that search for **peace**  
 comprehensive **peace** settlement  
**church** leaders there are awaiting  
 most of them are **unchurched**  
 minister of **justice**  
 the **church** leaders remain  
 might split the **church**  
 changed in the catholic **church**  
 the teaching of the **church**  
 of the **church**  
 for the **church** to maintain  
 if the **church** put the same kind  
 in the whole history of the **church**  
 the document of the **church**  
 we don't give authority to the **church**

26 September 1993

Presenters: Alison Hilyard and Trevor Barnes  
 Producers: David Coomes and Chris Gwyllam

7.40 am - 7.55 am

an explanation of the **church** hesitant  
 free-lance **peace** brokers  
 one of **israel's** two chief rabbis  
 syrian orthodox **church**  
 in **peace** making efforts  
 for **peace** in a climate  
 to bring **peace** to areas  
**nation** or religion  
 one of **israel's** two chief  
 vatican and **israel**  
 why the **jews** cannot agree  
 the children of **israel**  
 orthodox **church** in albania  
 the **serbian** church had agreed  
 no **christian** peace inside  
**peace** inside his own head  
 the mormon **church** in utah  
 prominent **church** members  
 the **church** should extend priesthood  
 of the **church** is quite authoritarian  
 texts of the **church**  
 leadership of the **church**  
 in the ranks of the **church**  
 in the ranks of the **church**  
 in the **church**  
 the **church** has  
 of the mormon **church**  
 member of the **church**  
 of the **church** today  
 excluded from **church** life  
 expected my **church** to be better  
 to leave the **church**  
 to leave the fold of the **church**  
 wing of the **church**  
 people in the **church**  
 opposition to the **church**  
 to **church** doctrine

to **church** leaders  
 from the **church** authorities  
 keep the **peace**  
 a **peaceful** but determined  
 by **church** leaders all week  
 about **church** reaction  
 have the **churches** been  
 how many **church**people will

# NEWS BREAK

8.15 am - 8.50 am

god of **jews**  
 the roman catholic **church**  
 the roman catholic **church**  
 the roman catholic **church**  
 multi cultural **society**  
 why she left the **church**

roman catholic **church**  
 sexual acts were **sinful**  
 the sexual **sins**  
 say sin **sex**  
 they usually mean **sin**  
 so-called sexual **sins**  
 sexual **sins**  
 the list of **sins**  
 the **church** from 1928  
 lists of **sins**  
 holding out certain **sins**  
 the **church** teaches  
 in a state of mortal **sin**  
 why is it not a mortal **sin**  
 make the **church** irrelevant  
 make the **church** irrelevant  
 not **sinful**  
 the goodwill of the **church** can be  
 the **peace** talks are exactly  
 need for **peace**  
 the **peace** talks  
 a **church** of **england**  
 number of **churchmen**  
 the **churches** in nottinghamshire  
 three **churches**  
 three **churches** that have  
 says the **church**  
 the **church** will be alongside  
 until we see **justice**  
 the nature of **society**  
 no such thing as **society**  
 are the local **churches**  
 in the christian **church**  
 one **church** in the area  
 the **church** hesitant  
 the **church** of **england**  
 of the **church** of **england** today  
 in the **church** of **england**  
**evangelicals** to irritate  
 a **church** of **england** syndrome  
 the **church** of **england**  
 was the **church** you explored  
 the **church** of **england**  
 goes to **church** anymore  
 packed **churches** in unexpected

the **church** of **england**  
 the **church** roof  
 the **gospel** of the day  
 a **church** house  
 the **church** of **england**  
 of the **church** of **england**  
 of the **church**  
 people go to **church**  
 the **church** hesitant

24 October 1993

Presenters: Christopher Morgan in Manchester and  
 Trevor Barnes in New York  
 Producers: Christine Morgan and Amanda Hancocks and  
 Tim Dean in New York

7.40 am - 7.55 am

presbyterian **church** leader  
 did the **church** of **england**  
**jewish** marriage law  
 under **jewish** law  
 to a **jewish** court  
**united kingdom jewish** network  
**jewish** law sets a value  
 a **jewish** divorce  
 positive for **jewish** women  
 from **jewish** law  
**jewish** marriage contract  
 ancient **jewish** tradition indeed  
 to maintain **jewish** family life  
 that drive **jewish** law  
**jewish** law always allowed for that  
 the roman catholic **church**  
 the catholic **church**  
 a kind of **church** life that  
 theology in the **church**  
 the roman catholic **church**  
 the episcopal **church**  
 the episcopal **church**  
 the episcopal **church**  
 the roman catholic **church**  
 respect for **scripture** and morality  
 a number of **church** of **england** schools  
 this is **great britain**  
**church** of **england** school  
**church** of **england** school  
**church** of **england** controlling bodies  
 if the **church** of **england** misunderstood

NEWS BREAK

8.15 am - 8.40 am

american **churches** and politicians



in the church of england  
 for a peaceful solution  
 members of your church  
 as a church never  
 peace and justice to our land  
 as a church formally  
 none of the churches have  
 hope of peace further back  
 churchmen or anybody else  
 impact against peace  
 bring to justice those  
 of the presbyterian church  
 and now the churches  
 american people want justice for  
 national council of churches  
 council of churches  
 national council of churches  
 church of england doctrine  
 the church society  
 the church of england  
 which church you belong to  
 the church society points to  
 by the church itself  
 the church society  
 when the church was given freedom  
 the church was being given freedom  
 details of church life  
 the church of england is bound  
 doctrines of the church of england  
 the church society's interpretation  
 in the church of england  
 the church of england was  
 the church  
 in a new church  
 a multicultural church  
 the church of england should be  
 church of england  
 church and state  
 against the church society  
 the church might decide to appeal  
 and church workers have been known  
 the church historically has been  
 any scandal to the church  
 what the church should now do  
 what is just  
 is the church helping  
 where the church goes and puts itself  
 why is the church  
 which the church has had  
 the church has railed against military  
 again the church at the forefront  
 the church has been serving  
 the catholic church  
 of justice and peace  
 back to basic church teaching  
 not just the catholic church  
 the episcopal church helps fund  
 for the church whether  
 nothing in the bible  
 at least any bible that I've read  
 for the church to do  
 the church help and protection  
 the church and immigration  
 for their church or community

## Appendix 5e

NERA  
Magyar E/vangéliumi Rádió

transmitted on Radio Tirana, Albania  
on 215 m  
1395 kHz  
from 22.00-22.15 GMT

35 programmes x 14.15 minutes = 490 minutes

Recording ref: MERA 4  
Transmission date 7 July 1993.  
Programme length: 14 minutes, 15 seconds

a **bun** zsoldosava szegodott  
elbeszelte az o ferjenek **buneit**  
az **izrael** ura istene  
Jerubam **bunos** hazaban volt egy szep gyongy  
ha van koztetek **bunos**  
aki **bunebol** megtisztul  
talaltok **nyugodalmat**  
kik mar e foldon halljak eme orvendetes  
**evangelium** kovetseget  
Magyar **evangeliumi** radio  
sugaroz **evangeliumi** adasokat  
Magyar **evangeliumi** radio  
Magyar **evangeliumi** radio  
Magyar **evangeliumi** radio  
Magyar **evangeliumi** radio

Recording ref: MERA 5  
Transmission date 8 July 1993  
Programme length: 14 minutes, 15 seconds

**isten igeje** ismet a janos evangeliuma 17.  
reszebol szol hozzank  
**isten igeje** ismet a janos **evangeliuma** 17.  
reszebol szol hozzank  
a te iged **igazsag**  
az **iras** a fiut is szentnek mondja  
mert az **iras** mondja  
nezzuk meg az **igebol**, mit jelent a szentseg  
palastja betolti a **templomot**  
ugyanugy fedi fel isten szentsege a mi  
hitvanysagunkat es **buneinket** is  
**bunod** elfedezettett  
mert a **bunt** egeti ki  
rank bizhassa szentseges **igejet**  
en **bunos** ember vagyok  
hadd emeljen fel **isten szava**  
o a megrontottal es megtortekkel is lakozik, a  
**bunnel** nem  
de a megtort szivu **bunossal** igen  
amely megbanhatatlan **megterest** szerez  
az isten **bekessege** minden ertelem felett  
Magyar **evangeliumi** radio  
sugaroz **evangeliumi** adasokat

Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 6  
 Transmission date 9 July 1993  
 Programme length: 14 minutes, 15 seconds

az isten **bekessege** minden ertelem felett  
 Magyar **evangeliumi** radio  
 hogyan lett ... Isten **valasztott nepeve** izrael  
 hogyan lett ... Isten **valasztott nepeve izrael**  
 Kanaan foldjere, a mai **izrael** teruletere  
 romai csapatok vigyaztak az orszag **nyugalmara**  
**bekesseget** ad a foldnek  
 benned érkezett a foldre a vilag **udvozitoje**  
 te vagy **megvalto** urunk  
 te vagy **bekenk**, oromunk  
 aki uralkodni fog **izraelen**  
**Izrael** eszaki reszen  
 jaszolban szulettel **megvalto** istenem  
**udvozito** szuletett ma nektek  
 es a foldon **bekesseg** es az emberekhez joakarattal  
 a roma altal ultetett kiraly uralkodott **izraelben**  
 ifjusagarol nagyon keveset mond a **biblia**  
 az **ordog** megegyszer megkiserelte ettol elteriteni  
 Jezus azonban nem hallgatott a **kisertore**  
 ahol a **zsidok** az istentiszteleteiket tartottak  
 sokkal kevesebbet torodtek a legfontosabb  
 dolgokkal: az **igazsaggal**  
 az **ige** testte lett  
 telve kegyelemmel es **igazsaggal**  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 7  
 Transmission date 12 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 bezartsag krisztus **evangeliumaval** szemben  
 szabadon hirdethetik az **evangeliumot**  
 hirdethessuk az **evangeliumot**  
 amennyire van **magyarország** albaniatol  
 egy **magyarországon** elo alban testverünk  
 jettek **magyarországról**  
 nem vihettuk magunkkal **magyarországról**  
 megtapasztaljuk ennek az **igenek** az igazsagát  
**Magyarországon** is ... van mit tenni  
 jarunk keresztul **europán**  
 a mi **nemzetunket** megaldotta  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 8  
 Transmission date 14 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 ezen **igekkel** összefuggo tortenet  
 az oszovetsegi **szentirasbol**  
 hogy oket megnyerjek az **evangeliumnak**  
 amely percben a **kiserto** letepi a  
 megszenteltetesunk hajfurtjeit  
 erot vesznek rajtunk felelmes ellensegeink, a  
**bunok**  
 a **satan**, a bun fejedelme  
 a **satan**, a **bun** fejedelme  
 nincs masod az egesz **izraelben**  
 magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 9  
 Transmission date 16 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 hogyan lett ... isten **valasztott nepeve** izrael  
 hogyan lett ... isten valasztott nepeve **izrael**  
 a **bibliaban** foljegyzett leghosszabb beszéd  
 azoknak az embereknek a **hazaja** ez  
**bibliai** szohasznaletban - szellemben szegenyek  
 sirnak, nem utolsosorban saját **buneik** miatt  
 akik mindenekfolott az **igazsagot** keresik  
 akiket ... az **igazsag** miatt uldoznek  
 boldogok, akik ehezik es szomjuhozzak az  
**igazsagot** boldogok, akik **beket** teremtenek  
 boldogok, akiket az **igazsagert** uldoznek  
 bocsasd meg a mi **vetkeinket**  
 szabadits meg minket a **gonosztol**  
 amikor valaki hallja az **iget**  
 eljon a **gonosz**  
 az hallja az **iget**, es azonnal orommal fogadja  
 amint nyomorusag vagy uldozes tamad az **ige** miatt  
 akinel pedig tovissek kozé hullott, hallja az **iget**  
 a gazdagsag csabitasa megfojtja az **iget**  
 akinel jo foldbe hullott, az hallja es erti az  
**iget**  
 a konkoly a **gonosz** fiai  
 az ellenseg, aki elvetette a konkolyt, az **ordog**  
 akkor majd az **igazak** fenylenek atyjuk orszagaban  
 Magyar **evangeliumi** radio

Recording ref: MERA 10  
 Transmission date 19 july 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 a **gonoszt** nem roja fel  
 a **gonoszt** sosem roja fel  
 a **gonoszt** nem roja fel

a **gonoszt** sosem roja fel  
 a **tarsadalom** periferiajara kiszorultak  
 akiket megvet a **tarsadalom**  
 ha csak egyet viszunk a **megtereszre**  
 hogy **igaz** jog nincsen  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 11  
 Transmission date 20 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 olvassuk el jános **evangeliuma** 18. részének első  
 11 verset  
 abban a pohárban benne volt a világ **bűne**  
 a **bűn** zsoldja a halál  
 benne volt isten haragja a **bűnnel** szemben  
 a **szentírás** máshol is alkalmazza a pohár kepet  
 a **bűn** és a harag kiabrazolására  
 a **satan** peteren keresztül  
 távozz tolem **satan**  
 a tanítványai **megmentésére** használta fel  
 akkor hogyan teljesednenek be az **írások**  
 hogy beteljesedjek az **írás**  
 o megsebesített **bűneinkert**  
 megrontatott a mi **vetkeinkert**  
**bekéssegünknek** büntetése rajta van  
 mindnyájunk **vetket** orea vete  
 népem **bűneert** lon rajta vereség  
 a **gonoszok** közt adtak sirt neki  
**vetkeiket** o viseli  
 a **bűnösök** köze számlaltatott  
 pedig o sokak **bűnet** hordozza  
 a **bűnösökert** imádkozott  
 hogy ok is megszenteltek legyenek az **igazsággal**  
 aki elveszi a világ **bűnet**  
 hogy mibe került jesus krisztusnak ... az **írás**  
 betöltése  
 a jános **evangeliuma** 10. rész 18. versében  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokatmagyar **evangeliumi**  
 radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 12  
 Transmission date 21 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**íget** a lukács **evangeliuma** 9. fejezetéből ...  
 választottam  
**íget** a lukács **evangeliuma** 9. fejezetéből ...  
 választottam  
 egy ilyen felígelt megtört emlékoszlophoz hasonlít  
**alapigénk**

melyet a kísértés **satana** kö gyanant gordít  
 elénkbe  
 Krisztus **evangeliuma** éppen ezért változatlan  
 helyzetem nem engedi meg hogy teljesítsem azt,  
 amit **iged** tolem követel  
 mert ez a lépcső szebb **hazánk** fele  
 istennel akarod eltakarni **buneidet**  
 ne tetezd **buneidet** azzal a mentseggel  
 olyan pályára rendelt, melynek nyomában a **vetek**  
 tenyész  
 legkevesbe egyez meg **bekesseget** hirdető  
 evangeliumával  
 legkevesbe egyez meg bekesseget hirdető  
**evangeliumával**  
 könnyű az **igehirdetőnek**  
 a **bun** posványból csakis a bun szennyes keze  
 ranthatja ki  
 a bun posványból csakis a **bun** szennyes keze  
 ranthatja ki  
 a világ **bunos** oromeivel nem szakítok  
**buneim** sódornak közelebb az orvenyhez  
 ki **buneit** beismerve kiált az urhoz  
 kinek ne volna szüksege a **megvalto** kegyelmere  
 Krisztus nélkül a **bun** rabságába jövünk  
 kövessük **megvaltonkat**  
 oromet ad, **bekesseget**  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 13  
 Transmission date 23 July 1993  
 Programme length: 14 minutes, 15 seconds :

Magyar **evangeliumi** radio  
 hogyan lett isten **valasztott nepeve** izrael  
 hogyan lett isten választott nepeve **izrael**  
 aki a világ **megvaltoja**  
 hirdette a mennyek országának **evangeliumat**  
 a **gonosztól** ovjon meg  
 hogy megszabadítsa őket **buneiktól**  
 az **ordogok** is sok emberből kimentek  
 hirdetni kell az isten országának **evangeliumat**  
 hirdette az **iget** judea zsinagogaiban  
 ezen a kösziklan épitem fel **egyházamat**  
 a jeruzsalemi **templomot** le fogják rombolni  
 a **zsido** nepet szét fogják szórni a világ minden  
 nepe köze  
 végül azonban a **zsidok** visszatérhetnek majd  
 hazájukba  
 végül azonban a zsidok visszatérhetnek majd  
**hazájukba**  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio



Recording ref: MERA 14  
 Transmission date 26 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 az en **megvaltomat** 1963-ban fogadtam el  
 egy egészen kicsike kis gyulekezetben **tertem meg**  
 igent mondtunk a ... **egyhazban** mukodo  
 szeretethaznak a vezetesere  
 az orok **hazaba** koltozott tolunk  
 barki johe, aki ... az **egyhazunkba** tartozik  
 az anyagiakat a kozpontunktól, **egyhazunktól**  
 kapjuk  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 15  
 Transmission date 28 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**iget** a lukacs **evangeliuma** 7. fejezetének 30.  
 versebol valasztottam  
**iget** a lukacs **evangeliuma** 7. fejezetének 30.  
 versebol valasztottam  
 ezen **igekkel** osszefuggo tortenet egesze  
 az **irasokban** kevesbe jartasok  
 az a **bunos** no nem lehetett egyik maria sem  
 a **megvalto** labait konnyhullatasaval mostaet  
 egyik mariarol sem emliti a **szentiras**  
 nezzuk csak a **megvalto** kegyelmenek a targyat  
 egy **bunos** asszony  
**bunos** volt ez a szerencsetlen  
 miért valasztja ki neha az ur ezer **igaz** kozul  
 az ilyen elvetemult **bunost**  
 ha elhiszed, hogy a **bun** halozza körül szivedet  
 te sem lehetsz **bunosebb**, mint az az asszony  
 ha eddig kezenfogva jartal a **bun** utjain  
 ne hagy el a **megterés** osvenyet sem  
 isten **udvozito** kegyelme  
 az **ordogoknak** eddig hu szolgalo leanya  
 tekozlo, de aztan **megtert** gyermeket szeretettel  
 fogadja vissza  
 osszerazkodott, megtört, **megtert**  
 a vilag **buneit**, s így az o **buneit** is hordozza  
 a vilag **buneit**, s így az o **buneit** is hordozza  
 a **megvaltot** isten elkuldté az o varosaba is  
 a **bunos** nohoz  
 hogy alkalma lehessen kozvetlenul ajkairol  
 hallani a **bunbocsanat** edes uzenetet  
 a **megvalto** labaihoz borulva  
 eddig a **satan** halojakent szerepeltek  
 mintha a **megvaltoja** laba előtt az osszes  
 zsoltarokat elenekelte volna  
 a **bunos** no sziveben  
 te csak jarj e **bunos**, de megtero asszony  
 nyomdokan  
 te csak jarj e **bunos**, de megtero asszony

nyomdokan  
 egyetlen szavat sem jegyezte fel a **szentiras**  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 16  
 Transmission date: 29 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 olvassunk **iget** janos evangeliuma 18. resz 28.  
 versetol 40.-ig  
 olvassunk **iget** janos **evangeliuma** 18. resz 28.  
 versetol 40.-ig  
 ha ez nem volna **gonosztevo**, nem adtuk volna a  
 kezedbe  
 a **zsidok** azonban azt mondtak neki  
 te vagy a **zsidok** kiralya?  
 hat **zsido** vagyok en?  
 a szolgaim harcolnak, hogy ne adjanak at a  
**zsidoknak**  
 azert jöttem a vilagra, hogy bizonysgot tegyek  
 az **igazsagrol**  
 mindaz, aki az **igazsagbol** valo, hallgat az en  
 szavamra  
 micsoda az **igazsag**?  
 ujra kiment a **zsidokhoz**, es így szolt nekik  
 en nem talalok benne semmi **bunt**  
 akarjatok tehát, hogy elbocsassam nektek a **zsidok**  
 kiralyat?  
 a **zsidok** pedig már elvezettek magukban, hogy  
 jezust megollik  
 nem a **zsidok** vegzese volt az első  
 ide kuldi az o fiat engesztelo aldozatul a világ  
**buneert**  
 iteletet kellett mondani jezus krisztus felett:  
**bunos-e** vagy nem  
 ismet felteszi az **ige** az imenti kerdest  
 Krisztus volt az **igazi** ember  
 a **zsidokhoz** irt level első resz 3. verse szerint  
**gonosztevonek** neveztek, amikor pilatusnak atadtak  
 en nem talalok benne semmi **bunt**  
 ez jezus krisztus másik neve: a **buntelen**  
 nemcsak pilatus talalta **buntelennek**  
 a mate **evangeliuma** 26. reszbol olvasok néhány  
 ige-verset  
 a mate evangeliuma 26. reszbol olvasok néhány  
**ige-verset**  
 tehát **bunt** nem találtak benne  
 azert ítélték halálra, mert megmondta az **igazat**  
 Isten sem talált benne **bunt**  
 a vilagnak azonban nem kellett a **buntelen**  
 a világ ma is inkább elfogadja ... a rablokat,  
 ... jobban, mint jezus krisztust, a **buntelent**  
 a **zsidok** azert nem mentek be a varba  
 az isten baranya, aki elveszi a világ **bunet**  
 hibatlannak, **buntelennek**, tokeletesnek talalta  
 hogy mi is **igaz** emberre lehessünk

koszonjuk, hogy **buntelen**, tiszta életet aldozta fel

Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 17  
 Transmission date 31 July 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**Magyarország** újból úgynevezett keresztyeny ország lett  
 mint a legtöbb **europai** ország  
 sokan újra járnak **templomba**  
 ma **magyarországon** mintegy 6 millió római katolikus, ... vagy egyéb, valóban **igei** alapon álló egyházba ... tartozó személy van  
 valóban igei alapon álló **egyházba** ... tartozó személy van  
 kik azok, akiket a **biblia** is keresztyennek nevez a "keresztyen" kifejezést háromszor találjuk a **bibliában**  
 a harmadik **ige-hely** pedig az embereknek azt a csoportját nevezi a **biblia** keresztyennek  
 a **bűneinkért** megfeszített ... Krisztus  
**bűnos** vagyok  
 a **biblia** ezt mondja  
 a **bűn** zsoldja a halál  
**megtereseinkor** valaki ezt egy egyszerű rajzzal magyarázta meg  
**bűnos** ember  
 a halálra méltó **bűnos** ember én magam vagyok én, a **bűnos** ember odamehetek a szent isten elé ezt az **ige-verset** írta  
 János **evangeliuma** 14. része 6. verséből én vagyok az út, az **igazság**, és az élet az emberek ezrei hallgattak isten **igejét** bizonynyal tudja meg ... **Izrael** egész háza a szentlelek meggyőzte őket nemcsak arról, hogy **bűnösök**  
**bűneik** miatt kellett krisztusnak meghalnia **terjete meg**, keresztteljedjete meg  
 a **bűnök** bocsánatára  
 kiket is tekint a **biblia** keresztyeneknek az **igazi** keresztyenek azok akik **újja** is **születtek**  
 Istentől **új életet** nyertek tegye merlegre életet a **biblia** merlegen  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 18  
 Transmission date 1 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 Mate **evangeliuma** 11. resz 7-19. versei alapján  
 olvasom az **iget**  
 kihez hasonlitsam ezt a **nemzetseget**  
**ordog** van benne  
 a vamszedok es **bunosok** barátja  
 a **megterésre** való bunbanatot hirdette  
 a megterésre való **bunbanatot** hirdette  
 iteletet hirdetett ... a **megterni** nem akaroknak  
 az ur Jezus ... a kegyelem es az **igazság**  
 képviselője volt  
 minden **bunosnek** orok életet igert  
 oromeneket mondott, az **evangelium** oromuzenetet  
 ez a két ellentetes gondolkodás tartotta  
 izgalomban az egész **zsidosagota** legtöbb **egyhazban**  
 ... elválaszthatatlan es egymással szembenálló  
 kérdés  
 nem akarnak sirni, sem az o **bunok** felett  
 ha a **bunok**ról beszélnek  
 az a **gonosz** asszony mindent elkövetett  
 mert a **bunosoknak** kegyelmet hirdetett  
 mindegyiknek azért az **igazságot** kellett meghalni  
 nem arra vagyunk hivatva, hogy barkinek is a  
 fejére olvassuk a **bunot**  
 ha isten **igeje** ... nem tud valakit meggyőzni  
 nekünk nem a **bunoknak** a nagyságát, hanem a  
 bunosnak a megmentését kell mindenekelőtt szem  
 előtt tartanunk  
 nekünk nem a bunoknak a nagyságát, hanem a  
**bunosnak** a megmentését kell mindenekelőtt szem  
 előtt tartanunk  
 nekünk nem a bunoknak a nagyságát, hanem a  
 bunosnak a **megmentését** kell mindenekelőtt szem  
 előtt tartanunk  
 a világi törvénynek is ... a **bunos** megmentése ...  
 a célja  
 a világi törvénynek is ... a bunos **megmentése** ...  
 a célja  
 hogy **megmentse** a karhozattól  
 amikor az embert a lelkiismerete es az **ige**  
 vadolja  
 az **isten igeje** sem érinti  
 új természetet csak isten **ujjászoló** kegyelme  
 adhat  
 nagyon sok megrogzott **bunozo**  
 újra elköveti az előbbi **bunait**  
 az ur e szerint az **ige** szerint  
 a **templomban**, az apja, zakarias körül  
 elkezdte hirdetni a **megterest**  
 Mate **evangeliuma** 11. resz  
 a szegényeknek hirdettetik az **evangeliumuk**  
 az **ujjászó** lett hivo ember olyan, mint a palma  
 a sivatagban  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Programme 19  
 Transmission date: 2 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 vasarnaponkent **templombajaro** család  
 jojj **haza**  
 jojj **haza**  
 hullo **igevel** ... fut az isten az ember utan  
 versei **bibliai** ... elet mindennapjai kerdeseirol  
 szolnak  
 mi a kolteszet : ... **igehirdetes** ...  
 egi **beke** feny kiseri  
 hogyha **bunos** szived most o ele viszed  
**igazsag ez**, szenvednek sokan  
 megnezni a ... **bunos** erot  
 jojj **bunos** az urhoz  
 jojj **bunos** az urhoz  
 kegyelem nektek es **bekesseg**  
 aki onmagat adta **buneinkert**  
 hogy kiszabaditson minket a jelenlegi **gonosz**  
 vilagbol  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 20  
 Transmission date 3 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 olvassunk **iget**  
 Janos **evangeliuma** 18. resz  
 ha ez nem volna **gonosztevo**, nem adtuk volna a  
 kezedbe  
 a **zsidok** azonban azt mondtak neki  
 te vagy a **zsidok** kiralya?  
 hat **zsido** vagyok en?  
 a szolgaim harcolnanak, hogy ne adjanak at a  
**zsidoknak**  
 azert jottem a vilagra, hogy bizonysgot tegyek  
 az **igazsagrol**  
 mindaz, aki az **igazsagbol** valo, hallgat az en  
 szavamra  
 micsoda az **igazsag**?  
 ujra kiment a **zsidokhoz**  
 en nem talalok benne semmi **bunt**  
 elbocsassam nektek a **zsidok** kiralyat  
 iteletet kellett mondania jezus felett: **bunos-e**  
 vagy nem  
 az ember, a **buntelen**, es a husveti barany  
 a **zsidok** kiralyanak nevezik  
 o volt **izrael** megigert kiralya  
 bizonysgot tesz rola az **ige**  
 a janos **evangeliuma** 12. resz 12. versetol a 16-ig  
**Izraelnek** a kiralyaa kiraly ... megtisztitotta a  
**templomot**

sok ember választja a nagy rablot, a **satant**  
a **satan** azért jött, hogy lopjon  
nem a **zsidok** kiralya csupan  
ebben botrankoztak meg a **zsidok** is  
feleltek neki a **zsidok**  
a **zsidok** meg úgy felreertettek  
vagy a **satan** uralkodik rajtad  
azért jöttem a vilagra, hogy bizonysgot tegyek  
az **igazsagrol**  
mindaz, aki az **igazsagbol** valo  
en vagyok az ut, az **igazsag** es az elet  
Jezus krisztus nemcsak beszelt az **igazsagrol**  
o maga volt az **igazsag**  
Janos **evangeliuma** 1. resz 17. verse  
az **igazsag** jezus krisztus által lett  
az **igazsag** szabadokka tesz  
mindig megmondja a valosagot, **igazi** allapotunkat  
**buneinket** is  
az emberek azonban nem szeretik az **igazsagot**  
Janos **evangeliuma** 8. resz 43. verseben  
ti az **ordogatyatol** valok vagytok  
nem allott meg az **igazsagban**  
nincs benne **igazsag**  
mivel en az **igazsagot** mondom  
kozuletek kicsoda bizonyithat ram **bunt**  
ha pedig **igazsagot** szolok  
de ez az **igazsag**  
viszont az is **igaz**, hogy kegyelme meg tart  
o szabaditja meg nepet **buneibol**  
az ember nyomorusaga az, hogy a **bun** rabja,  
a **satan** **rabszolgaja**  
a kulso nyomorusag a ... **tarsadalomban**  
Jezus azért jött, hogy a **bun** es a **satan**  
hatalmabol szabaditson meg  
Jezus azért jött, hogy a **bun** es a **satan**  
hatalmabol szabaditson meg  
halala es vere által, amely eltorli a **bunt**  
a testunkben lakozo **bun** ellen  
azonkeppen mi is **uj életben** jarjunk  
hogy a **bun** teste megsemmisuljon  
hogy tobbe ne szolgajunk a **bunnek**  
aki nemcsak megbocsatotta a **buneidet**  
felszabaditott a **bun** szolgasaga alol  
az en **megvaltom**  
Magyar **evangeliumi** radio  
sugaroz **evangeliumi** adasokat  
Magyar **evangeliumi** radio  
Magyar **evangeliumi** radio

Recording ref: MERA 21  
Transmission date 4 August 1993  
Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
aki megöriz minden **gonosztol**  
aki nem engedi, hogy a **kisertes** benned nagyobb  
legyen  
a **kisertesbol** ad menekulest  
aki megöriz minden **gonosztol**  
aki nem engedi, hogy a **kisertes** benned nagyobb  
legyen



aki megöriz minden **gonosztolaki** nem engedi, hogy  
 a **kisertes** benned nagyobb legyen  
**igenek** a zsidokhoz irt level 9. fejezetének  
 23. verset választottam  
 a **zsidokhoz** irt level 9. fejezetének 23. verset  
 választottam  
 Mozes **megmenteset** kizárólag edesanyjának  
 tulajdonítja  
 szeretett, feltett gyermekük **megmentesere**  
 a **megmentesben** atyja is tenyező volt  
 hit rejtette, hit **mentette meg** mozgást

csak a buzgó isteni felelem rejtheti el a  
**kisertes** ordogé elől a kisgyermekeket  
 csak a buzgó isteni felelem rejtheti el a  
 kisertes **ordogé** elől a kisgyermekeket  
 ha az **irast** figyelemmel olvassuk  
 az **iras** nem azt mondja  
 a király parancsát **bunosen** megszegték  
**meg** kell ott **menteni** a kegyetlen poroszloktól  
 amikor ... felszabadítja **izrael** népet  
 elhatározta, hogy fiat **meg** kell **menteni**  
 hogy **nemzetének** vezére lehessen  
 többsegeteknek **bibliája** sem ...  
 itt van a kezünkben az egész **szentírás**  
 a **szentírás** azt mondja  
 hasonló kis ladacskát csinal az ő kis noéja  
**megmentesere**  
**Izrael** ... boldog jövőjének az alapját  
 Magyar **evangeliumi** radio  
 sugároz **evangeliumi** adásokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 22  
 Transmission date 5 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**bun** uralja az ember lelket  
 olvassunk **iget**  
 jános **evangeliuma** 19. rész  
 udvozlegy **zsidok** kiralya  
 en semmi **bunt** nem talalok benne  
 en nem talalok benne **bunt**  
 feleltek neki a **zsidok**  
 nagyobb **bune** van azert annak, aki a te kezvedbe  
 adott engem  
 de a **zsidok** így kiáltoztak  
 a felolvasott **igeszakasz** jesus krisztus  
 eliteleserol szol  
 az 5. vers vegen kijelentett **iget** szeretnem most  
 elenk tártni  
 ebbe a kijelentesbe sok minden bele van suritve  
 az **igaz** emberrol, jesus krisztusrol,  
 de a bukott **bunos** emberrol is  
 milyen volt jesus krisztus, az **igazi** ember  
 tiz pontban allitom szembe egymassal a **bunos**  
 ember es az **igazi** ember tulajdonagait  
 Mate **evangeliuma** 27. rész

udvozlegy **zsidok** kiralya  
 azert jott, hogy a lesullyedt embert felemelje,  
**megmentse**  
 ime az **igazi** ember  
 udvozlegy **zsidok** kiralya  
 hogy jól kielje **bunos** vagyait es hajlamait  
 az uralkodásra teremtett ember a **satan** es a bun  
 rabszolgaja az uralkodásra teremtett ember a  
 satan es a **bun** rabszolgaja pilatus nem talalt  
 benne **bunt**  
 elkovette a legnagyobb **igazsagtalansagot**  
 van sok jo elkepzese, ... de ... az ember  
**igazsagtalansagga** változtatja  
 ime a nyomorult, **igazsagtalan** ember  
 Jezus krisztus - az **igazsag**  
 vallalja ezt az **igazsagtalansagot** is  
 magara veszi a **bunt**  
 hogy mi isten **igazsaga** legyunk obenne  
 hogy **megigazuljunk** oaltala  
 vajon nem **igazsagtalan-e** isten?  
 hogy ot buntette a mi **buneinkert**  
 ime az **igazi** ember  
 tehetetlen bab, mig a **satan** karjaiban van  
 ime az **igazi** ember  
 a **zsidok** ezt mondtak  
 tudta, hogy jezus krisztus artatlan, **buntelen**  
 ime ilyen az **igazi** emberjezus azert jott, hogy  
 senki ne maradjon ... **igazsagtalan**, a sok **bunben**  
 szenvedot  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 23  
 Transmission date 26 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 Janos **evangeliuma** 19. resz  
 olvasom az **iget**  
 ennek az **igenek** kapcsan lattuk azt  
 az anya es fia kozotti kapcsolatot tesszuk az **ige**  
 merlegere  
 az ur **igeje** szerint neveli  
 az **ige** szerint elhagyja a ferfiu atyjat es anyjat  
 csak az az anya keruli el, aki isten **igeje**  
 szerint el  
 alljatok szilardan isten **igejere**  
 felolvasta job **igejet**  
 aki az **ige** szerint el  
**iged** tanitasa szerint neveljek gyermekeiket  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 24

Transmission date 27 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 mi a keresztyenség, lehet-e általa **uj életet** elni  
 megjelent az **evangeliumi** iratmisszio kiadasaban  
**tarsadalmi** es politikai kerdesben lehet az ember  
 semleges  
 ket hatalmi kor van: isten orszaga es a **satan**  
 uralma  
 a **biblia** kepes beszede  
 Isten orszaganak az **egyhazzal** valo kapcsolata  
 az **egyhazak** es a felekezetek mai formajukban  
 az **egyhazi** berendezkedessel valo visszaeles  
 a szellemi, lelki megujulasi mozgalmak ...  
 ranyomtak belyeguket az **egyhazakra**  
 ezert van ma dolgunk annyi fele ... **egyhazzal**  
 tartozhat valaki keresztyen **egyhazhoz**  
 ha valaki **ujonnan** nem **szuletik**, nem lathatja  
 isten orszagat  
 szuksege nektek **ujonnan szuletnetek**  
 a **biblia** ezt orok életnek nevezi  
 szuksege nektek **ujonnan szuletnetek**  
 az **uj elethez** valo attoresben leli megoldasat  
 aki **uj életet** nyer  
 Jezus igy szolt **izrael** eme tanitojahoz  
 Istentol **uj életet** kap  
 legyozte a **bunt**  
 annak **bune** megbocsajtatott  
 Istentol **uj életet** nyert  
 Magyar **evangeliumi** radio

Recording ref: MERA 25  
 Transmission date: 28  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 Mate **evangeliuma** 11.resz  
 olvasom az **iget**  
**nyugalmat** talaltok a ti lelkeiteknek  
 a most felolvasott **igeben** hallhattunk  
 en vagyok az ut, az **igazsag** es az elet  
 ezt az utat semmikeppen nem akarja az **ordog**  
 es az **ordog** befolyasara az ember sem  
 az emberek minden ... **gonoszsaga** ellen  
 akik **gonoszsagukkal** feltartoztatjak az igazsagot  
 akik gonoszsagukkal feltartoztatjak az **igazsagot**  
**igehirdetes** által udvoztse a hivoket  
 mikozben a **zsidok** jelt kivannak  
 aki a **zsidoknak** megutkozes  
**zsidoknak** es gorogoknak egyarant  
 erre elsosorban szuletni kell, vagyis  
**ujjaszuletni**  
 el kell meg hagynom a **bunokat**  
 szivem a **bun** rabja  
 szol a **megmento** szava  
 Magyar **evangeliumi** radio  
 sugaroz **evangeliumi** adasokat  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 26  
 Transmission date 30 August 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 így olvashatjuk az **iget**  
 akkor kezdtünk ezzel az **igevel** ... foglalkozni  
 elkezdtek ... a **biblia** történeteit  
 a kepes **bibliából**  
 a gyermekeknek írott kepes **bibliából**  
 mindig egy-egy **biblia-verset** magyaráz a szerző  
 a **szentírásból** olvasunk  
 a felnőttek számára írott **szentírásból**  
 olvas valamit a **bibliából**  
 sorba olvassak a **bibliát**  
 a gyermekek ... az ur **igeje** mellett időzhetnek  
 ha a **szentírásból** olvasunk  
 elolvasunk egy-két **biblia-verset**  
 biztos voltam benne, hogy létezik egy **igazság**  
 ezt az **igazságot** meg akartam találni  
 a szüleim nem járattak **templomba**  
 a **bibliával** alátámasztva elmondtak azért nem  
 tapasztalhatja az ember, mert **bünos**  
 a **bünei** elválasztják istentől  
 Jézus krisztus, aki minden ember **büneiért** meghalt  
 a kereszten  
 el kell fogadnunk jézus krisztust személyes  
**megvaltonknak**  
 én vagyok az út, a **igazság** és az élet  
 meg több dolgot mutattak meg a **bibliából**  
 megtaláltam az **igazságot**, amit mindigis kerestem  
 ezt mondja a **bibliában**  
 tudtam, hogy **bünos** vagyok  
 Jézus krisztus meghalt a **büneimért**  
 az első dolgom az volt, hogy vegyek egy **bibliát**  
 egy **új élet** kezdődött  
 nyugodtan vegye elő a **bibliát**, és kerje isten  
 választ

Recording ref: MERA 27  
 Transmission date 1 September 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**igenek** a daniel könyve 6. fejezetének 10. verset  
 fogom felolvasni  
 amint megerte, hogy megíratott az **íras**  
 aki nemi csekélyebb **vetket** elnez magának  
 nem lehet **bun**  
 amit isten nem hagyja jóvá - **bun**  
 megpecsételtetett az **íras**  
 ha majd **izrael** nemzete idegen földre hurcoltatik  
 ha majd **izrael** **nemzete** idegen földre hurcoltatik  
 jusson eszébe **nemzetének** egykori dicsősége  
 elgondolt **bünré** hajlott ... nepe nyomorára  
 az **igaz** keresztyén figyelme  
 akik kivívtak **egyházunk** szabadságot  
 ot is megoltalmazza **igazságos** ügyében  
 az isten **templomából** elrabolt poharakból ittak  
 ha nem **mentene** is meg az oroszlanok éhes torkából

szívesen osztom **megvaltom** sorsát  
**igazság** szerint nem is keresztyén  
küzdött ... **bünnel** és halállal  
a mi **megvalto** Jézusunk  
**igazság**, hatalom ...  
Magyar **evangeliumi** rádió  
Magyar **evangeliumi** rádió  
Magyar **evangeliumi** rádió

Recording ref: MERA 28  
Transmission date 2 September 1993  
Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** rádió  
Máté **evangeliuma** 11. rész  
felolvassuk az **igét**  
és **nyugalmat** találtok a ti lelkeiteknek  
a **bibliát** meg lehet tanulni  
lehet a **bibliai** ismeretből doktorálni  
ha bennünk az **ujjászületés** által Isten szelleme  
van  
ő volt az Isten fia, a világ **megvaltoja**  
az **ujjászületés**, a szent szellem hatalmával  
nehéz megtanulni, meg az **ujjászületett** hívő  
embernek is  
**nyugalom** és békeség uralkodik az életünkben és  
szívünkben  
nyugalom és **békeség** uralkodik az életünkben és  
szívünkben  
szívünk **békére** nála talál  
**bűnös** vagyak, **vetkek**  
bűnös vagyak, **vetkek**  
szívünk **békére** nála talál  
szívünk **békére** nála talál  
Magyar **evangeliumi** rádió  
Magyar **evangeliumi** rádió  
Magyar **evangeliumi** rádió

Recording ref: MERA 29  
Transmission date 5 September 1993  
Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** rádió  
boldogság, **béke** csak tebenned van  
mind a hatnak az alapja ez az egy szó: **vetkeztem**  
elmerkedésünk tárgyát **bűnünk** beismerése fogja  
kepezni  
amennyiben a **bűn** beismerése nem öszinte  
vizsgáljuk meg a **bűnbánók** hatféle ruháit  
**vetkeztem** ezuttal  
az Úr **igaz**  
én és az én népem **bűnösök** vagyunk  
mi bírtuk a megrogzott **bűnös** ilyen vallomásra:  
vetkeztem  
mi bírtuk a megrogzott bűnös ilyen vallomásra:  
**vetkeztem**  
a gyáva felelem adta ajkára e szót: **vetkeztem**  
többen vannak ma is hozzá hasonló **bűnbánók**  
hány megrogzott **bűnös** szemében ragyogott megterés  
hamis könnye

hany megrogzott bunos szemeben ragyogott **megteres**  
 hamis konnye  
 ismet tarsul fogadta maga melle a **bunt**  
 veszely alkalmaval a **bunbanok** serege  
 megszorodik  
 atyam, **vetkeztunk** ellened  
 a **bunbanat** is elparolgott  
 Istennek igertek **megterest** a felelem  
 pillanatnyi behatasa alatt szol igy: **vetkeztem**  
 es **vetkezik** ujra  
 az ilyen **bunbanat** meg tetezi buneinek szamat  
 az ilyen bunbanat meg tetezi **buneinek** szamat  
 igy szolt az ur angyalhoz: **vetkeztem**  
 a profeta **bunbanataban** a kettos szinu ember  
 ingadozo jellemet  
 ismerjuk fel  
 beismeri oszinten, hogy **vetkezett**  
 azutan sem szakitott a **bunnel**  
 felig **ordog**, felig angyal  
 jo es **rossz** vegyuleke  
 ekesszolással tesz bizonyosat az **igazsagrol**  
 szarmazik kiralyi palca **izraelbol**  
 haljon meg az en lelkem az **igaznak** halalaval  
**igazi** jo embernek latszik  
 milyen **ordogi** tanacsot ad  
 elcsabitottak **izrael** fiait  
 pajzsa masik oldalara pedig az **ordogot** festette  
 ha ilyenektol halljatok a **bunbano** vallomast,  
 vetkeztem  
 ha ilyenektol halljatok a **bunbano** vallomast,  
**vetkeztem**  
 ez a **bunos** elet gondja  
 hol az **igazsag**  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 30  
 Transmission date 9 September 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
**bekessegre** vagyik minden ember  
 az **igaz** bekesség ma meg ingyen kaphato  
 az igaz **bekesség** ma meg ingyen kaphato  
**bekessegem** en is azon nyertem  
 o az ut es o a **bekesség**  
 olvassunk **iget**  
 Janos **evangeliuma** 20. resz  
 osszegyultek a tanitvanyok a **zsidoktol** valo  
 felelem miatt  
**bekesség** nektek  
**bekesség** nektek  
**bekesség** nektek  
**bekesség** nektek  
 nem volt **bekesseguk**  
 a mai alkalommal errol a **bekessegrol** szolok  
 a "**bekesség** nektek" koszontes gyakori a bibliaban  
 a "**bekesség** nektek" koszontes gyakori a **bibliaban**  
 az oszovetsegi **szentirasbol** csak egyet emlitek  
 meg  
 ekkor **izraelt** igen megszoritottak



így szolt az ur **bekesseg** neked  
 az ur a **beke**  
 az ujszovetsegi **szentirasban**  
 kegyelem nektek es **bekesseg**  
 vannak testverek, akik ma is így köszöntik  
 egymast: **bekesseg**  
 aldas, **bekesseg**  
 nagy kincs a **bekesseg**  
 maga jesus krisztus, mert o a mi **bekessegunk**  
 mi a **beketlenség** jele az ember eleteben  
 hozzajuk csatlakozik a **beketlenség** is  
 a **beketlenség** miatt az emberi szív és a lelek is  
 bezarulolyan volna **bekesseged**, mint a folyóvíz  
 nincs **bekesseg**, így szol az ur  
 a hívőknek van **bekessegük**?  
 azoknak, akiknek semmi nem rontja meg a  
**bekessegüket**  
 mi ronthatja meg a mi **bekessegünket**  
 mi volt az oka a tanítványok **beketlenségének**  
 kezdő hívőknek gyakran előfordul, hogy **vetkeznek**  
 a **kisérto** is igyekszik megfélemlíteni őket  
 ezt a **bunt** már nem bocsátja meg neked isten  
 ilyenkor aztán odavan a **bekessege**  
 ha raallunk isten **igejere**  
 o általa **bekeltessen** meg mindent magával  
**bekessegét** szerezven keresztyének vére által  
 ha istennek elég krisztus vére arra, hogy  
**megbekeljen**  
 jöhetnek külső nyomorúságok, **gonosz**, ellenséges  
 emberek is  
 a bizalom obenne és **igejében**  
**Zsidok** 13. 5-6.  
 a másik oka a **beketlenségnek**  
 Krisztus **bekessege** uralkodjék a ti szívetekben  
 Jézus így szolt: **bekesseg** nektek  
 ha orulsz neki és engeded, akkor **bekesseged** lesz  
**bekessegünk** kapcsolatban van a küldetésünkkel  
**bekesseg** nektek  
 a küldetésünkhöz szükséges a **bekesseg**  
 hiszen **beke** követsegbe járunk  
**bekeljetek** meg az istennel  
**beketelen** ember mit mondhatna ennek a beketelen  
 vilagnak  
 beketelen ember mit mondhatna ennek a **beketelen**  
 vilagnak  
 van **beke**, és ez olyan, mint egy hóbolygó folyam  
 van **beke**, és ez olyan, mint egy hóbolygó folyam  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Programme 31

Transmission date 10 September 1993 sept

Programme length: 14 minutes, 15 seconds

mi a keresztyenség, lehet-e általa **új életet** elni  
**Evangeliumi** iratmisszio kiadása  
 a **biblia** ezt a folyamatot bunbanatnak és  
 megterésnek nevezi  
 a **biblia** ezt a folyamatot **bunbanatnak** és

megtereknek nevezi  
 a biblia ezt a folyamatot bunbanatnak es  
**megtereknek** nevezi  
 a **bunbanat** 180 fokos fordulat  
 amit mi keresztény szohasznalatban **megtereknek**  
 nevezünk  
 a **bunbanat** szot így is fordítottak  
 semmi köze az általános vallásos értelemben  
 használt **bunhodeshez**  
 a **bunbanat** gondolkodásunk megváltozásával ...  
 kezdődik  
**bunbanatot** nem lehet eloallítani  
 az **igaznak** valóságos jót rejteget  
 az ember életében a **bunbanat** es a megter  
 egybeesnek  
 az ember életében a bunbanat es a **megter**  
 egybeesnek  
 Isten mindig külön megbízott emberek által  
 szolitotta fel őt a **megterésre**  
 tudta, mi a jó es mi a **rossz**  
**valasztott nepenek**, izraelnek, mozes által atadta  
 világosan megszövegezett parancsait  
 választott nepenek, **izraelnek**, mozes által atadta  
 világosan megszövegezett parancsait  
 hogy figyelmeztessenek e nepet es **megterésre** hívják  
 Isten ereje által **új életet** akartok kezdeni  
 amikor peter első **igehirdetése**t elmondta  
 most már azt parancsolja minden embernek, hogy  
**terjenek meg**  
 egy nem **zsido** családi közösségnek  
 epp úgy, mint punkosdkor a **zsidok**  
 azt, amit mi **bunbanatnak** nevezünk  
 a **bunos** ember alapmagatartása mindig ugyanaz  
 Isten tiszteletének szenteljen egy külön **nyugalmi**  
 napot  
**Bibliánkban** hozzánk szölo isten  
 a **biblia** istene nem kívánja az embertől  
**bunei** felismerésében ... Jezusra bizza magát  
 a **biblia** isteni haromságról beszél  
 a bennünk lévő **bunt** legyözze  
 a londoni szent pal **szekesegyszaz**  
 az **ige** a jelenések könyvéből  
 szeretne bevinni **bunbocsanata** világosságát  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 32  
 Transmission date 12 September 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 az isten **bekessege** megorzi majd a szívet  
 az isten **bekessege** megorzi majd a szívet  
 az isten **bekessege** megorzi majd a szívet  
 Mate **evangeliuma** 12. rész  
 olvasom az **igét**  
 szombat napon megtorik a papok a szombatot a  
**templomban**  
 es nem **vetkeznek**  
 a **templomnal** nagyobb van itt

Izrael fiait ... egy napig sem birtak ki zugolodas  
 nélkül  
 akiket az **evangelium** hirdetésének szolgálatába  
 állított az ur  
 a hetedik a **nyugalom** napja  
 szombaton nem mentek sehova, csak a **templomba**  
 amikor **izrael** nepe a pusztán vándorolt  
 az ur jesus ket példát hozott fel a vadoló  
**zsidoknak**  
**bekes** fenyeket  
**bekes** fenyeket  
 fájdalom nélkül **beket** nem iger  
 iger ... **nyugalmat**  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 33  
 Transmission date 13  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 Egri sandor kunagotai testvér **igehirdetése** előtt  
**Istenünk igéjét** olvassuk  
**igaz**, hogy a keresztyénység közel 2000 éves  
 története majdnem rácafol erre  
 egessék fel a **templomokat**  
 nem találtak meg az elő krisztust a **templomokban**  
 akkor mi szükség van a **templomokra**  
 mit használnak a muzeális **templomok**,  
 székesegyházak  
 mit használnak a muzeális templomok,  
**székesegyházak**  
 ha a nyomorult **bunósok** nem találnak benne ...  
 bekessegre  
 ha a nyomorult bunósok nem találnak benne ...  
**bekessegre**  
 lehet be fog következni, hogy a **templomokat** el  
 fogják egetni  
 amit nem tudott megoldani a keresztyénység a  
**székesegyházakban**  
 nem vagyunk a **bun** uralma alatt  
 ma is küldi az üzenetet az **evangelium** hirdetése  
 által

Recording ref: MERA 34  
 Transmission date: 16 September  
 Programme length: 14 minutes, 15 seconds

János **evangeliumának** magyarázata  
 az **evangeliumi** kiado gondozásában  
 János **evangeliuma** 21. rész  
 ennek az **igenek** az üzenetet jobban megértjük  
 Lukács **evangeliuma** 5. rész  
 a sokaság ... hallgatta az **isten igéjét**  
 mert én **bunós** ember vagyok  
 Lukács **evangeliumában** olvastunk  
 amirol a jános **evangeliuma** szól  
 a nép ment, ... hogy hallgassa **isten igéjét**  
 az **igéből** ... csak annyi a mienk

Isten megmenti a **bun** melysegeben elöket is  
vannak, akik **buneik** miatt felnek az urhoz  
kozelíteni  
azt mondja errol az **ige**  
a jo halak, az **igazak**  
a silanyak, a **gonoszak**  
azok az emberek, akik ... **bunbanatra** jutottak  
ezek nemcsak **megtertek**,  
hanem **ujja** is **szulettek**  
aki hallja az **iget**, fogadja be krisztust a  
szivebe  
mindig ugyanaz vagy **megvalto** krisztusunk  
tegnap **megvaltottal**  
Magyar **evangeliumi** radio

Recording ref: MERA 35  
Transmission date 19 September 1993  
Programme length 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
Mate **evangeliuma** 12. resz  
szombaton a papok a **templomban** megszegik a  
szombatot  
megsem **vetkeznek**  
a **nyugalom** napjan ket hibatlan ... baranyt  
mutasson be  
ezt a **nyugalom** napjan kell bemutatni  
a **nyugalom** napjan meg tobbet dolgoznak  
vegezzuk az **evangelium** hirdetesenek ...  
szolgálatat  
a het elso napja az **evangelium** hirdetesenek ...  
az alkalma  
obenne ... **nyugalmunk** van,  
es **bekessegunk** van  
amig a foldon elunk, ... nincs **nyugodalmunk**  
aki meg jezus krisztusban nem talalt **bekesseget**,  
nyugalmat  
aki meg jezus krisztusban nem talalt **bekesseget**,  
**nyugalmat**  
Magyar **evangeliumi** radio  
magyar **evangeliumi** radio  
Magyar **evangeliumi** radio

Recording ref: MERA 36  
Transmission date 20 September 1993  
Programme length 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
melyet egy miskolci testver **igehirdetese** kovet  
eljartam vasarnaponkent **templomba**  
van egy ... fiam, akit sajnos a **bun** korulvett  
akkor jott hozzam valaki, amikor az **igehirdetést**  
hallgattam  
mivel en a **templomtól** es a **bibliától** elbucsuztam  
mivel en a **templomtól** es a **bibliától** elbucsuztam  
**megvaltott** engem, szabad vagyok  
arra a kerdesre probalunk feleletet kapni a  
**bibliából**  
a teremto maga adja meg a valaszt ... a **bibliában**  
a valaszt erre a kerdesre is a **biblia** adja meg

bejött a **bun** a vilagba  
 es a **bunnel** bejött a halal is  
 az isten kepmasara teremtettt embert eltorzította  
 a **bun**  
 azota van ... **gonosz**sag  
 hogyan szeresse a **bunbe** vetett vilagot isten  
 hogyan szeresse a **bunos** embert  
 a szeretet ... nem roja fel a **gonoszt**  
 bejött a **bun** a vilagba  
 hogyan szerette isten a most mar **bunbe** vetett  
 vilagot  
 es a **bunbe** esett embert  
 Jezus krisztus a **bunbe** esett embert megvaltotta  
 Isten **megbekelt** a megvaltott emberrel  
 Isten megbekelt a **megvaltott** emberrel  
 az ember is **bekuljon** meg istennel  
 azért vagyunk, hogy **bekesse**gben lehessünk  
 istennel  
 ne a **bunnek**, hanem oneki eljünk

Programme 37

Transmission date 22 September 1993

Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 jojj hozza, **nyugalmat** ad  
 jojj hozza, **nyugalmat** ad  
 jovok hozza, **nyugalmat** ad  
 jovok hozza, **nyugalmat** ad  
 Janos **evangeliuma** 2. fejezet  
 a **satan** lakomajarol ... fogunk elmelkedni  
 a **satan** lakomajan tapasztalhattuk azt  
 pillantsunk be a **satan** vendegsegebe  
 a vendegek meg csak nem is sejtik, hogy ok a  
**satan** vendegei  
 a vendegseg nasznagya a **satan**  
 az a bajital **satanok** tajtekja  
 a **satan** nem hagy olyan konnyen kifogni magan  
 a **satan** hahotazva nevet  
 a **satan** a karhozat poharat nyujtja  
 ide vezet el a vilagi **bunok** hajhaszasa  
 nem gondoljak, hogy ok a **satan** vendegei  
 a **satan** hajlongva jelen meg elottuk  
 azt hiszik, hogy nem is **bunosok**  
 mar enyemek vagytok, kialtja a **kiserto**  
 inniuk kellett az **ordogok** poharabol  
 olyan emberek, akik a **satan** vacsorajan eloszor az  
 izletes bort kinalgatjak  
 mig a **kiserto** a pokol tuzenel olvasztott forro  
 aranyat nem tolti a torkukba  
 a **megvalto** az o szerelmeset vendegeli  
 nem ugy vendegeli az o hiveit, mint a **satan**  
 fejedelme  
 akik elsok voltak az **evangelium** terjeszteseben  
 nem hizelkedik krisztus sem az o **evangeliuma**  
 mulatozoknak  
 ki tudna lerajzolni ... **udvozionk** szegekkel  
 atvert jobbja  
 melyben a **bunbocsanat** itala van  
 en a **megtert** szivu bunosert szenvedtem a halalt  
 en a megtert szivu **bunosert** szenvedtem a halalt

ossze kell tepnem a **satan** bilincset  
 dicsoseges **megvaltonk**  
 Magyar **evangeliumi** radio  
 Magyar **evangeliumi** radio

Recording ref: MERA 38  
 Transmission date 23 September 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 olvassuk el az **iget**  
 Janos **evangeliuma** 21. fejezet  
 Lukacs **evangeliuma** 4. resz  
 a janos **evangeliuma** vegere ertunk  
 az **ige** igazaz ige **igaz**  
 vessunk most egy pillantast az **evangeliumra**  
 kezdetben volt az **ige**

Recording ref: MERA 39  
 Transmission date 24 September 1993  
 Programme length: 14 minutes, 15 seconds

Magyar **evangeliumi** radio  
 mi a keresztyenyseg, lehet-e altala **uj elelet**  
 elni  
**Evangeliumi** iratmisszio kiadasa  
 kozel van az ora, es a vilag **megvaltoja**  
 mai adasunk cime: az **uj tarsadalom**  
 a keresztyenek kozossege egy **uj tarsadalmi** format  
 abrazol ki  
 az **uj ember** **uj tarsadalmi** formaja tehat a  
 keresztyen gyulekezet  
 csak kesobb kezdtel el hasznalni az **egyhazi**  
 kifejezest  
 az elso **zsido-keresztyen** gyulekezetekre a **zsido**  
 zsinagoga erosen ranyomta belyeget  
 az elso **zsido-keresztyen** gyulekezetekre a **zsido**  
 zsinagoga erosen ranyomta belyeget  
 kornyezetuk pogany **templomaihoz** hasonlitottak  
 rendszeresen osszegyulnek, hogy hallgassak az  
**evangeliumot**  
 Jezus a **zsido** paska unnep estejen rendelte el  
 annak megtartasat  
 Jezus krisztus ... **igeje** ... alljon a  
 kozeppontban  
 az **evangeliumok** mindenekelott jezus beszedeit ...  
 kozlik  
 ez a kozeppontja a misszio **igehirdetesuknek** is  
 eszetekbe juttatom a **evangeliumot**  
 amely altal **udvozultok** is  
 Jezus meghalt a mi **buneinkert** az irasok szerint  
 Jezus meghalt a mi **buneinkert** az **irasok** szerint  
 feltamadott a harmadik napon az **irasok** szerint  
 a jezussal jaro mindennapi eletet nevezi a **biblia**  
 kovetesnek  
 az apostolok ujra hangsulyozzak ezt az **iget**  
 aki a **templomban** a gyakorlati természetü  
 szolgálatokat végezte  
 a samaritanusokat nem sokra becsultek a **zsidók**  
 a küldetéstudat ... elkezdodhetik a gyulekezeti



**igehirdetes** hatására  
a küldetés ...**bunbocsanat** és újjarendezett élet  
akinek **buneit** megbocsátjatok  
hirdessetek az **evangeliumot** minden teremtménynek  
Mark **evangeliuma**.

## Appendix 5f1

Magyar Rádió religious broadcasting  
Reformed Church programmes

Recording ref: REF 1  
Transmission date: 14 July 1993  
Programme length: 29.0 min

aldast **bekesseget** kivanunk hallgatoinknak  
a rovid **igeszolgalat** utan  
fiatalok **megterese**rol lesz szo  
a reformatus felora **igeszolgalatat** halljak  
az apostolok cselekedeteirol irott konyv 16 reszenek  
13 es 14 verset olvassuk fel a **bibliabol**  
Lidia szivet az ur az **evangelium** számára nyitotta meg  
ahol pal apostol beszelt jesus krisztus **igazsagarol**  
szive kinyilt es befogadta az **iget**  
szivebe **bekesseg** koltozott  
a mai **ige** arra batorit bennunket  
akar otthoni **templomunk** csendjeben  
vizparton meghirdetett **evangeliumi** konferenciakon  
az **evangeliumi** kemping igazgatoja  
igeny hogy **kelet-europat** szorosabban osszekossek  
hollandiaval  
innen konnyen elerhetok ezek a **nemzetek**  
a **magyarorszag**i dorkasz  
**nemzetek** es felekezetek kozott  
ez az elso kimondottan keresztyen kemping  
**kelet-europaban**  
ahol keresztyen ifjakat udultetunk karpataljarol  
**erdelybol**  
**Magyarorszagrol**  
a hidakat igy probaljuk osszehozni a **nemzetek** kozott  
ha ez a gyulekezet egy **magyarorszag**i gyulekezet  
a holland reformatus **egyhaz** zsinatanak  
az egesz reformatus **egyhaznak**  
azert adomanyozzak mivel az **iget** hirdetem  
magyarok kozott nemcsak **magyarorszagon** de erdelyben  
is  
magyarok kozott nemcsak magyarorszagon de **erdelyben**  
is  
a **magyarorszag**i helyzet mar nagyon jo  
reformatus **egyhazunkban** most ujra egy pasztoralt  
pszichologus doktort avatnak  
a mai **egyhazi** kozhangulat olyan  
a tortenelmi **egyhazak** es az orszagos rendor  
fokapitanysag  
**egyuttmukodesi** megallapodast irtak ala  
a rendorseg személyi allomanyanak az **egyhazi** eletrol  
valo tajekoztatasa  
**tarsadalmi** ervenyesulesenek elosegitese erdekeben  
kotottek  
mind az **egyhazak** mind a rendorseg kepviseloi  
a debrecen varosi onkormanyzat es a tiszantuli  
**egyhazkerulet** megallapodott  
a debreceni reformatus kollegium altalanos  
iskolajanak **egyhazi** tulajdonba adasarol  
folyamatosan **egyhazi** igazgatas ala kerul az  
eleget teve annak a nagy meretu **tarsadalmi** igenynek  
ne hagyj fejedet **bunben** oszulni  
ma a **megterese**rol szeretnenk szolni  
a katolikus beleszuletik az **egyhazaba**

új életet kezd az elrontott dolgai után  
 a **szentirashoz** mint abszolút mercehez szabja az  
 életét a reformatus **egyhazban** a fiatalok közötti  
 megterés hirdetése  
 a fiatalok közötti **megterés** hirdetése leginkább a  
 nyári taborokban  
 a tolnai **egyhazmegye**  
 ezt a **bibliai** ígét hallottam  
 ezt a **bibliai ígét** hallottam  
 mi a **megterés**  
 a **megterés** az általános értelemben egy teljes  
 megfordulás  
**templomba** járó ember  
 olvasta az **evangeliumot**  
 adta nekem az **ígét** kisgyerekkoromtól fogva  
 én magam megvizsgáljam hogy mi az **igaz**  
 a **bibliáról**  
 így kezdtem el kutatni az **ígét**  
 kutatni a **bibliát**  
 mert nagyon fontos nekem ez az **egyház**  
 Isten a szívemre helyezte a reformatus **egyházat**  
 nem volt nagyon szoros kapcsolatom évvel az **egyhazzal**  
 mindig a **bibliát** tanulmányoztuk  
 egyre többet imádkoztam ezért az **egyházert**  
**meg** akarok **menteni**  
 új életet akarok neked adni  
 meg fogod találni a **társadalmi** helyzeteknek is a  
 jovojet  
 mindenki aki **megteret** jesus krisztushoz  
 a **megterés** az életük átadása személyes imádságokban  
 történt  
 új élet fiatal **megteret** vagyok  
 ok beszéltek a **megterésről**  
 meg jobban elmélyültem a **bibliában**  
 teljes **megterése**m nem volt  
 ebben többször **igeken** keresztül megerősített  
 egyre jobban belemélyedtem a **biblia** tanulmányozásába  
 reformatus **egyházunknak** valóban jesus krisztus  
**egyházat** építő keresztyenyekre van szüksege  
 reformatus **egyházunknak** valóban jesus krisztus  
**egyházat** építő keresztyenyekre van szüksege  
 kerülvesz a **bun**  
 a kezeimben **vetek**  
 kerülvesz a **bun**  
 a reformatus **egyház** felorajat hallottak  
 valamennyien a **megterésről** beszéltek  
 aldast **bekesseget** kívánunk  
 a musor felelos **egyházi** szerkesztoje

Recording ref: REF 2  
 Transmission date: 21 july 1993  
 Programme length: 29.0 min

aldas **bekesseg**  
 a napi **ige** után  
**bibliaolvaso** kalauzunk szerint  
 Mozes nepetol es **hazajától** messze van  
 Isten szolithat minden embert ma is **templomban**  
 a **bibliaolvasas** csendjeben  
 a duna-melleki **egyhazkerulet** fogondnoka  
 a **magyarorszagi** reformatus egyhaz konferenciatelepe  
 a magyarorszagi reformatus **egyhaz** konferenciatelepe  
**Kozep-europai** ifjusagi konferencia  
 a nagykallo **templomban** zenekari hangverseny  
 a nyirbatori **templomban** a magyar allami  
 hangversenyzenekar hangversenye  
 a hodoszi **templomban** kamaraest  
 a csarodai **templomban** kamaraest  
 az isten szereteterol szolo **jo hirt** vinni  
**egyhazunk** delvideki menekult missziojanak vezetoje  
 mi 700 csaladot regisztraltunk itt **magyarorszagon**  
 mi az az elsodleges feladat amit az **egyhazak**  
 egyhazunk a menekultek kozott kifejthet  
 mi az az elsodleges feladat amit az egyhazak  
**egyhazunk** a menekultek kozott kifejthet  
 tartani kell az **egyhazukkal** valo kapcsolatot  
 igenylik az **egyhazzal** valo kapcsolatot  
 szetszortsagban elnek itt most **magyarorszagon**  
 ebben volt segitsegre az elso evben az **egyhazunk**  
 az a **hazank**  
 mindenkiben megvan az hogy vissza akar terni a  
**hazajara**  
 biztos hogy **haza** fogunk erni a kifosztott  
 a menekultek tobbsege **magyarorszagon** lelt ideiglenes  
 vedelmet  
 milyen szerepet vállalhatnak az **egyhazak** ebben a  
 menekultugyben  
 atalakuloban van a menekultugy **magyarorszagi** helyzete  
 az **egyhazak** tovabbra is fontos szerepet kell hogy  
 jatsszanak  
 a menekultugyben  
 sokkal tobbet tudnak magukra vállalni mint a  
**magyarorszagi** kormányzati szervek  
**Magyarorszagon** ... a horvatorszag teruleterol  
 reformatus embereink otven területen vannak  
 szetszorva  
 mi mint a reformatus **egyhaz** patronalunk  
 egy menekult eskuvonk is volt az ottani **templomban**  
 azok az emberek akik **templomba** jarok voltak  
**bibliaolvasok** voltak  
 mint a **zsido** nepnek is jeremias mondotta  
 az **egyhaz** iranti szeretet meg mindig tartja az  
 embereket  
 ezek az emberek nem akarnak itt letelepedni  
**magyarorszagon**  
 miota van itt **magyarorszagon**  
 hogy tetszik a **hazamenesre** gondolni  
 egyedul ulve kell **idehaza** kuncsorogni  
 lenne **bekesseg** hogy mehetnenk haza  
 hogy mehetnenk **haza** szulofoldunkre  
 csak oda vagyik a szivem a **hazaba**  
 csak oda vagyik a szivem a **hazaba** a  
**szulohazaba** egyhazunk menekultmisszioja a kovetkezo  
 cimen erhető el

aldas **bekesseg**  
a musor felelos **egyhazi** szerkesztoje

Recording ref: REF 3  
Transmission date: 28 july 1993  
Programme length: 29.0 min

aldas **bekesseg**  
a parlament modositotta az **egyhazi** torvenyt  
sor kerul a targyalasokra a honvedelmi miniszterium  
es az érintett **egyhazak**  
az **egyhazak**nal ugyancsak folyamatban van  
a budapest szabadsag teri gyulekezet **templomaban**  
a gyermekek számára **biblia klubot** szervez  
**egyhaz zenei** het lesz tahiban  
mindezt a **biblia isten igeje** alapján tehetjük  
mindezt a **biblia isten igeje** alapján tehetjük  
lelkipasztor **igehirdetes** reszlete  
az enek utan elhangzo ujszovetsegi **igeben**  
bennunket **buntol** oldozott  
**beketuro** vagy  
**terj meg**  
a te gyertyatartodat kimozditom helyebol ha **meg** nem  
**tersz**  
eletkozosseget jelenti a **biblia** nyelven  
ezt rontotta meg az amit a **biblia** így nevez hogy **bun**  
ezt rontotta meg az amit a **biblia** így nevez hogy **bun**  
a **bun** lenyege pontosan az hogy megszakadt a kapcsolat  
a **biblia** halalon ezt erti  
amit így mond jesus **terj meg** azért  
megismeri az ember az o **megvaltojat**  
ilyenkor orom a **bibliaolvasas**  
ugy olvassa sokszor az ember a **szentirast** mint egy  
hivatalos levelet  
valahanszor ilyen **igeket** olvasok a bibliaban  
valahanszor ilyen **igeket** olvasok a **bibliaban**  
csak jesusra valo tekintettel ad nekunk bocsanatot az  
**igazsagos** isten  
feltétel nélkül es minden **bununkre**  
es **terj meg**  
eloveszem a **bibliat**  
ez a **megteres** elfordulni az eddigiektol  
elfordulni az eddigiektol a **buntol**  
a **buneset** elotti cselekedetet cselekedte  
onnan egyszer mindnyajunknak **meg** kell **terni** ohozza  
azt ami a **megteresunket** kovette  
aki valaszolni kivan isten **szavara** imadkozzon velunk  
Jezus krisztusnak az első szeretetre vonatkozó  
szavairól  
hallottunk **igehirdetes** reszletet  
aldas **bekesseg**  
a musor felelos **egyhazi** szerkesztoje

Recording ref: REF 4  
 Transmission date: 30 June 1993  
 Programme length: 29.0 min

aldast **bekesseget** kivanunk  
 megjelent a **magyarországi** reformatus egyház és a  
 magyar reformatus vilagszövetség tégégyházainak  
 címtára  
 megjelent a magyarországi reformatus **egyház** és a  
 magyar reformatus vilagszövetség tégégyházainak  
 címtára  
 megjelent a magyarországi reformatus egyház és a  
 magyar  
 Reformatus vilagszövetség **tégégyházainak** címtára  
 a vizsolyi reformatus muemlek **templomban**  
 a vizsolyi **biblia** 403 évfordulója  
**iget** hirdet dr Markus mihály puspok  
 eloadast tart a **bibliáról** dr Otvos lászló  
 Szeressd **közép Európát** mozgalom  
 Szeressd **közép-Európát** mozgalom  
**Társadalmi** missziós osztály  
 az **evangeliumokban** jézus krisztus szavairól  
 olvashatunk  
 egy ilyen találkozásról szól mai **igenkebből** a  
 beszélgetésből  
 egy **új élet** fakad  
 Cseri kalman most következő **igemagyarázata**  
 Lukács **evangeliuma** 18 fejezetében  
 meglepett az a **nyugalom**  
 mi mindent értett meg az elhangzott **ige**  
 magyarázatokból  
 hogy-hogy ilyen sok mindent meglátott az **igében**  
 egyáltalán nem az volt az **igaz** hogy a szüleim nem  
 szerettek  
 en **vetettem** sokat ellenük  
 sok embert lehet vigasztalni isten **igejével**  
 a **biblia** azt mondja hogy mi is így jártunk  
 amit a **biblia** hitnek nevez  
 nem gyakorolta a hitet a **bunbe** esett ember  
 meg volt győződve hogy mindenki **gonosz**  
 ez nem lehet **igaz**  
 az sem **igaz** hogy hozza mindig mindenki **gonosz**  
 az sem igaz hogy hozza mindig mindenki **gonosz**  
 egyik állítása sem **igaz**  
 görög szóval **evangeliumot**  
 az **evangelium** hitet támaszt az ember szívében  
 hallgatja az **evangeliumot**  
 a **biblia** is ezt az egyetlen utat jelöli meg  
 a hit az isten **igejének** hallásából van  
 érdemes kezbevenni naponta a **bibliát**  
 jó lenne **bekesség**  
 o megbocsátja a **bűneimet**  
 uram adj nekem **új életet**  
 az is **igehallgatás** közben gyógyul meg  
 miközben befogadjuk a o **igejét**  
 munkálkodjék bennünk az o **igeje**  
 hogy meglássam a **bűneimet**  
 ugyanolyan komolyan tudjam venni a te radikális  
**bűnbocsánatodat**  
 vezess **háza** fele  
 hozzam is közel jöttél **igeddel**  
 Sárospataki reformatus **templom**  
 sugároz istentiszteletet viktor istván  
**igehirdetésével**  
 aldast **bekesseget** kivanunk



Recording ref: REF 5  
 Transmission date: 4 August 1993  
 Programme length: 29.0 min

aldast **bekesseget** kívánok  
 rovid **ige-** es hírszolgálat után  
 a mai **ige** üzenete  
 a **bibliaalvaso** kalauz szerinti mai újszövetségi **igei**  
 részben  
 a bibliaalvaso kalauz szerinti mai újszövetségi **igei**  
 részben  
 a vadaskodo **zsidók** mondjaka mai **ige** üzenetében  
 az **evangeliumot** veszedelmes tanításnak minősít  
 vadaskodo beszédet olvastuk fel a **bibliából**  
 Isten szeretete vezessen el bennünket **bűneink**  
 felismerésére  
 a tiszta es **igaz** életnek krisztusban való  
 megtalálására  
 a **magyarországi** reformatus egyház  
 a magyarországi reformatus **egyház**  
 Hegedus lorand püspök hirdeti az **igét**  
**egyházzenéi** hét lesz  
 a seregelyesi reformatus **templom**  
 a seregelyesi **templomban**  
**igét** hirdet dr Hegedus lorand  
 a **magyarországi** reformatus egyház  
 a magyarországi reformatus **egyház**  
 a magyar reformatus **egyház** 1943-ban  
 a zsinat **társadalmi** misszió osztálya  
 milyen **egyházkezelési** elveknek kell érvényesülnie  
 az egyházban  
 milyen egyházkezelési elveknek kell érvényesülnie  
 az **egyházban**  
 amit mi teológiailag megfogalmazunk  
**egyházkezelésként** érvényesüljön  
 világi dallamhoz új **bibliai** szöveg párosul  
**igaz** jószág irgalom minden rendelkezése  
 a cseh testvérek **egyháza**  
 munka melyet **egyházunk** a diákok fiatalok között  
 végezni kíván  
**egyházunk** felemelkedésén  
 ezernyi fiatal kezdett **új életet**  
 az **evangelium** megtermékenyítőleg hat a kultúra  
 valamennyi területén  
 zsinati **társadalmi** missziói osztály  
 zsinati **társadalmi** missziói osztály vezetője  
 pártpolitika távol kell hogy maradjon a reformatus  
**egyházról**  
 közérdeku **társadalmi** kérdésekről van szó  
 azzal foglalkozni kívánunk isten **igéjének** a fényében  
 Sdg **egyházi** középiskolák tábora  
 12 **egyházi** középiskolánk van  
 egyre többet szeretnénk tudni reformatus **egyházunkról**  
 mi a reformatus **egyházunk** tagjai vagyunk  
 az **ige** mellett  
 a reggeli **biblia-körök** mellett  
**Biblia** és egyéb kultúrtörténeti előadások viszonyában  
 a **társadalmi** élet az erkölcsi világ sokféle  
 szférájának a kapcsolata  
 az **egyház** új kihívásoknak néz elő  
 a folyamatosság és megszakítottság a reformatus  
**egyház** életében  
**egy** előadás **egyház** és politika címmel  
 a keresztyén **egyházban** belül vetődik fel ez a jelző  
 a reformatus **egyház** keretében zajlik a konferencia

ok a jovo **egyhaza**  
a mai generaciok eleg messze kerultek az  
**egyhazaktol** nem sok kozuk van jelenleg a reformatus  
**egyhazhoz**  
egyetemista **biblia-korok**  
mivel tudjuk megszolitani ezt a nemzedeket az  
**evangeliummal**  
az a **jo hir** hogy jesus krisztus által isten szereti  
az embert  
hogy megtaláljuk a hangot az **evangelium**  
továbbmondására  
az en huseges **megvaltomnak**  
milyen volt az **egyhaz** akkori elete  
az **egyhaznak** milyen szerepe lehet a 21 században  
mit tehet az **egyhaz** az elképzelt vilagnak az  
építésében  
vizsgáljuk a **társadalmi** életnek  
hogyan vált az **evangelium** megterésünk után  
hivatusunkban is donto tényezővé  
hogyan vált az **evangelium** **megterésünk** után  
hivatusunkban is donto tényezővé  
az ifjúságnak az **egyhazban** való helyéről  
hogy elmondják a bennük munkálkodo **ige** nyoman  
hogy **uj életet** kívánnak kezdeni  
az **ige** es hírszolgálat után  
**iget** hirdet peterdi daniel  
aldást **bekesseg**et kívánunk  
a musor felelos **egyhazi** szerkesztoje

Recording ref: REF 6  
Transmission date: 11 August 1993  
Programme length: 29.0 min

**bekesseg** istentől a hallgatoknak az **igeszolgálat** es a  
hírmagazin után  
a reformatus felora **igeszolgálatat** hallják  
a mai **bibliai** igemagyarázat alapja  
a mai **bibliai** **igemagyarázat** alapja  
számtalan olyan példát tudunk mondani a **bibliából**  
a római katonak kegyetlen voltáról kialakult képünket  
gyógyítja ez a **bibliai** feljegyzés  
amikor szabadon engedte a **búnos** not  
nem vetette szemere nyilvánosságra jutott **bűnet**  
tanítson bennünket ez az **ige**  
**egyhazzenei** hét lesz  
a seregelyesi reformatus **templom**  
a seregelyesi **templomban**  
**iget** hirdet hegedus lorand puspok  
a **magyarországi** reformatus egyház  
a magyarországi reformatus **egyház**  
magyar reformatus **egyház** 1943-ban es 1993-ban  
a zsinat **társadalmi** missziói osztálya  
a **nemzet** iránti felelősségtől indítatva  
Kalvin teri **templomban**  
messze földről való **jo hir** hallása  
Isten **igeje** es lelke által  
a 60-as évek egyik **egyházelnöme** eseménye  
pért indított hívó **egyháztagok** ellen  
**egyház történeti** sorozatunk  
**egyházunk** azon hitvallóiról szól  
reformatus **anyaszentegyházunk** az egyházvezetés  
korszakos **bűnei** ellenére is  
hitvalló **egyház** volt  
reformatus anyaszentegyházunk az **egyházvezetés**

korszakos **bunei** ellenere is  
 hitvallo **egyhaz** volt  
 reformatus anyaszentegyhazunk az egyházvezetes  
 korszakos **bunei** ellenere is  
 hitvallo **egyhaz** volt  
 világi **egyhaztagok** voltak  
 100-nal több volt az ifjúsági **biblia-oran**  
 résztvevőknek a száma  
 nem éreztem magam **bunos** polgárnak  
 elem került az **ige**  
 az **ordog** börtönbe fog vetni közületek nemelyeket  
 feljegyeztem magamnak ezeket a **tamasz-igeket**  
 betekinthezt a kiterített **irasokba**  
 tur el serelmeket amikor **igazsagtalanul** szenved  
 az egyesult **europa** gondolatát képviselte  
 a **nemzet** martirjai között  
**erdelyi** származású orvos volt  
 több **irasa** nyomtatásban is megjelent  
 a diakoniai munkára az **egyhazban** éppen úgy szükség  
 van  
 az **egyhaznak** megbecsült tisztsegtviselői  
 a hitvallo **egyhaz** gondolatának propagálása  
 a lakasomon is **biblia-orakat** tartok  
 Szabad **europa** radio  
 ekkor villant fel az **ige** előtt  
 boldogok akiket az **igazsagert** üldöznek  
 kiderült a szabad **europa** kérdése  
 Szabad **europa** radioszabad **europa** adásból  
 támogatott az **ige**  
 a reformatus **egyhaznak** hűséges  
 orizd és aldd a te **anyaszentegyhazadat**  
**anyaszentegyhazad** épülésére  
 az említett történeteket kiegészítő **irasaikat**  
 az életformáló **ige** sorozattal  
**erdelyi** ifjúsági konferencia  
 aldaat **bekesseget** kívánunk  
 a musor felelős **egyhazi** szerkesztője

Recording ref: REF 7  
 Transmission date: 18 August 1993  
 Programme length: 29.0 min

a reformatus **egyhaz** dicserjete az urat c. feloraja  
 aldaat **bekesseget** kívánva köszöntjük a hallgatókat  
 rovid **igeszolgalat**  
 Az életformáló **ige** sorozat  
 segíti isten elő lelkenek a **szentiras** igejéből  
 megszólaló vezetése  
 segíti isten elő lelkenek a **szentiras**  
**igejéből** megszólaló vezetése  
 mintha nem kapott volna **igei** vezetést  
 mai **bibliai** gondolatainkat  
 az újszövetségi napi **ige** vezetési  
 Mark **evangeliuma** 1 rész 22 verse  
 nem úgy mint az **irastudok**  
**templomban** vagy máshol  
 a mai **igenk** arról a lelkiállapotról szól  
 okozott az **igehallgatókban**  
 éro ami megnyilvánult jesus **igehirdeteseben**  
 te vagy az az ember aki a **bunt** cselekedte  
 akkor érezzük igaznak az **igehirdetést**  
 Isten szent lelke így munkálja bennünk az elő **ige**  
 által  
**új életre** induljunk el  
 ne az életünk lenyeget érinto krisztusi **igetol**

feljünk  
 első ízben rendeztek meg **kelet-közép-európai**  
 országban **magyarországon**  
 az **európai** lelkigondozói konferenciát  
 első ízben rendeztek meg kelet-közép-európai  
 országban **magyarországon**  
 az **európai** lelkigondozói konferenciát  
 első ízben rendeztek meg kelet-közép-európai  
 országban **magyarországon**  
 az **európai** lelkigondozói konferenciát  
 az **európai** lelkigondozói konferencia  
 bucsúztatására **magyarországon** későbbi időpontban  
 kerül sor  
 a reformatus **templomban**  
 orgonahangverseny lesz  
**íge**t hirdet  
 a **magyarországi** reformatus egyház  
 a magyarországi reformatus **egyház**  
 a magyarság és a magyar reformatus **egyház** 1943-ban és  
 1993-ban  
 a **magyarországi** reformatus egyház  
 a magyarországi reformatus **egyház**  
 egy skót lelkes műve történelemformáló nagy **íge**k  
 címmel  
 a **biblia** szavainak hatását írja le  
 szemlelteti az **ígenek**  
 történetére is kiható munkáját  
 "Életformáló **íge**"  
 akiket az **íge** szava  
 Istennek az olvasott hirdetett **ígeje**  
 tesz bizonyosságot az **íge** hatásáról  
 hogyan vezette Isten az ő **ígején** a **biblia**n keresztül  
 hogyan vezette Isten az ő **ígején** a **biblia**n keresztül  
 kezembe adta már gyermekkoromban a **bibliát**  
 a nagybátyámnak volt egy nagy **bibliája**  
 életemen át a **biblia** az én lelkigondozói könyvem volt  
 vezetett a **szentírása** általa **bibliában** minden benne  
 van  
**ígejevel** szolgáltatt meg  
 legnagyobb nyomoruságból.. **ujjászult**  
 ez az **íge** végigkísért engem  
 nagyon sok **új életet** hoztak elő  
 akik az **evangeliumot** szerettek  
 az volt az esküvői **ígenk**  
 a timoteushoz írt első level volt akkor a  
**bibliaolvasáson**  
 az **gonoszabb** a hitetlennel  
 életem **ígei** közé tartozik  
 írt **irasmagyarázatokat**  
 folytatja-e az **irasmagyarázati** munkáját  
 Isten megbízta őt az új **hazába** való uttal  
 olvassak a **bibliájukat**  
 jó **bibliaolvasást** kívánok  
 akit a **biblia** valamely mondata  
 mai **íge** és hírszolgálatunk után  
 Az életformáló **íge** sorozat  
 lelkipásztor hirdeti az **íge**t  
 aldást **bekesseget** kívánunk  
 a musor felelős **egyházi** szerkesztője

Recording ref: REF 8  
 Transmission date: 25 August 1993  
 Programme length: 29.0

Aldást **bekesseget** kívánok  
 lelkipásztor hirdeti az **íge**t

nem kevesbe volt porbasujtott ez a **nemzet**  
 Reformatus ifjusagi egyesuletek es mozgalmak  
**magyarorszagon** a 20 szazadban c. kiadvany  
**igehirdeteseit** tartalmazza  
 hangversenyt ad az obudai evangelikus **templomban**  
 a kalvin teri reformatus **templomban**  
 Nemzetkozi **egyhazi** konferencia lesz budapesten  
 a **nemzeti** kisebbssegekről  
 az **europai** biztonsagi es egyuttmukodesi ertekezlet  
 egyhazi emberi jogi programja  
 tamogatasaval egyhazunk rendezi  
 az europai biztonsagi es egyuttmukodesi ertekezlet  
**egyhazi** emberi jogi programja  
 tamogatasaval **egyhazunk** rendezi  
 az **europai** biztonsagi es egyuttmukodesi ertekezlet  
**egyhazi** emberi jogi programja  
 tamogatasaval **egyhazunk** rendezi  
 jelen lesznek az **europai** egyházak konferenciajának  
 jelen lesznek az europai **egyházak** konferenciajának  
 az egyesult államokbeli krisztus **egyhaza** nemzeti  
 tanacsanak  
 az egyesult államokbeli krisztus egyhaza **nemzeti**  
 tanacsanak  
 es a kanadai **egyházak** tanacsanak delegatusai  
 a nagykorosi reformatus **templomban**  
 konferencia lesz az **igazsagszolgalatas**  
 felelossegerol  
 a **bibliánk** pontos leirasa az ozonviz okarol is szol  
 Istennel jart ahogy az **ige** mondja  
 az **igazsagosan** itelo de a rossz miatt bankodo es a  
 megmentest elokeszito istenrol tudosit  
 az **igazsagosan** itelo de a **rossz** miatt bankodo es a  
 megmentest elokeszito istenrol tudosit  
 az **igazsagosan** itelo de a rossz miatt bankodo es a  
**megmentest** elokeszito istenrol tudosit  
 Cseri kalman **igehirdetes** sorozatabol valogatott  
 reszletekkel  
**gonosz** ellensegunk  
 jobban ertjuk a mai **igeszakasz** mondanivalojat  
 ebben az **igeben** is egy iteletet hirdet ki  
 a vilagmindenseg **igaz** es szent biraja  
 mindnyajan **vetkesek**  
 most **bunhodniuk** kell a vetkeikert  
 most bunhodniuk kell a **vetkeikert**  
 ijeszto az hogy mennyire nem latja a **bunt** bunnek  
 ijeszto az hogy mennyire nem latja a bunt **bunnek**  
 a **bunt** sokszor egyenesen erenynek tuntetik fel  
 az emberek tobbsege nem erzekeli a **bunt** bunnek  
 az emberek tobbsege nem erzekeli a bunt **bunnek**  
 ha valaki elolvassa a mate **evangeliuma** 24 reszet  
**nemzet** tamad nemzet ellen  
 nemzet tamad **nemzet** ellena **gonosszag** a szivben  
 megnovekedik  
 mintha mindez nem lenne benne a **bibliaban**  
 mint a **szentiras** barmely mas kijelenteset  
 a **biblia** azt mondja  
 hogy a **bunt** bunnek latjuk-e  
 hogy a bunt **bunnek** latjuk-e  
 minden **bunnek** kovetkezmenye van  
 ez az **igehirdetoknek** is adossagunk  
 az isten **igaz** beszedet a maga teljessegeben hirdeti  
 aiktól megtagadjuk az **igazsag** beszedet  
 Isten **igeje** vilagoan beszél az iteletrol  
 minden **bun** elnyeri az iteletet  
 azert var az ur hogy meg ti is **megterjetek**  
 jellemzo az a reszlet a **szentirasbol**  
 Pal mindig mindenutt az evangeliumot hirdette

amikor pal **igazsagrol**  
 amikor valaki az Isten **igazsagarol** szol  
 amikor az isten **igazsagarol** a bun valosagarol  
 amikor az isten igazsagarol a **bun** valosagarol  
 leborulnank az **igaz** isten előtt  
 alkalmat ad arra hogy a **bunt** bunnek mondjuk  
 alkalmat ad arra hogy a bunt **bunnek** mondjuk  
 az **igazsagot** igazsagnak  
 az igazsagot **igazsagnak**  
 az o kegyelmet hittel elfogadja a **bunos**  
 akik az isten **igazsagarol** beszélnek  
 szentnek kellene tekintenunk az o kijelentett **igejet**  
 az o **igejenek** minden szava így fog beteljesedni  
 isten az életet akarja **megmenteni**  
 a **bunt** buntetes követi  
 aki odafigyel az **igaz** biro szavara  
 aki hallgat az **isten szavara**  
 nem érdekli az **igazsagrol** es iteletről szolo igaz  
 kijelentes  
 nem érdekli az igazsagrol es iteletről szolo **igaz**  
 kijelentes  
 csak az az **ige** amit isten mondott  
 Noe ez a szovetseg **mentette meg**  
 a **megvalto** krisztus így beszelt  
 sokakert kiontatik **bunoknak** bocsanatara  
 bocsasd meg hogy a **bunt** eddig nem vettuk komolyan  
 nalad talalhatunk **bunbocsanatot** es uj élet kezdest  
 nalad talalhatunk bunbocsanatot es **uj élet** kezdest  
 lelkipasztor **igehirdetesevel**  
 szeretnek a teljes **igehirdetést** elolvasni  
 aldast **bekesseget** kivanunk  
 a musor felelos **egyhazi** szerkesztoje

Recording ref: REF 9

Transmission date: 8 September 1993

Programme length: 29.0 mins

a reformatus **egyhaz** felorajat halljak  
**bekesseg** istentől a hallgatoknak  
 rovid **igeszolgalat** után  
 az idei evben **egyhaziva** lett  
 a reformatus felora **igeszolgalatat** halljak  
**Isten igejebol** ma az ujszovetsegi mark evangeliuma 6  
 resz 51 es 52 verset idezzuk  
 Isten igejebol ma az ujszovetsegi mark **evangeliuma** 6  
 resz 51 es 52 verset idezzuk  
 azt uzeni a mai **igenk** hogy legyunk batrak a hitben  
 az ujraindulo **egyhazi** iskolak ugyeben  
 a kalvin teri **templomban**  
 az **igehirdetes** szolgalatat hegedus lorand puspok  
 vezette  
 a kalvin teri **templomban** zenes ahitat lesz  
 konferencia lesz az **igazsagszolgalatas** fejlodeserol  
 a kalvin teri **templomban** hangverseny lesz  
 a pozsonyi uti **templomban** hangverseny  
 zengd **megvaltodnak** nagy kegyelmet  
 a tobbi enek a **templomba** hivogato kanonocska  
 zengd **megvaltodnak** nagy kegyelmet  
 a **templom** kozsonti az iskolat  
**Magyarorszagi** reformatus egyhazunk  
 Magyarorszagi reformatus **egyhazunk**  
 az **uj élet** igeretes hajnalpirja  
 kivanunk nektek krisztus **igei** kezdetet  
 uralkodjek bennetek a **bibliai** reformatus szellemiseg  
**igaz** turelemmel es turelmes igazsaggal tekintsetek at



igaz türelemmel és türelmes **igazsággal** tekintsetek át  
fontos az **evangeliumi** szellemű nevelés is  
a református **egyház** 10 éves időtartamra megkapta  
amikor **egyházi** óvodává lettek  
megtalálja a gyereke itt a **nyugalmat**  
a **bekeséget**  
megtalálja a gyereke itt a **nyugalmat**  
a **bekeséget**

## Appendix 5f2

Magyar Rádió Religious Broadcasting  
Lutheran programmes

Programme ref: LU 1  
Transmission date: 10 July 1992  
Programme length: 29.5 mins

az evangélikus **egyház** feloraja következík  
**magyarországon** vallási kérdésekben aggasztó a  
tudatlanság  
lukács **evangeliuma** avval jellemzi  
mate **evangeliuma** pedig azt közli  
**zsido** országban herodes a király  
amit a **bibliából** megtudunk róla  
a betlehemi gyermekgyilkosság **evangeliumi** története  
ki is nevezte herodest a **zsidók** királyává  
a **zsidók** királyá ugyanis  
a **zsidóság** számára az egyetlen lehetőség  
hogyan lett a **zsidók** királyá herodes  
aki nem volt **zsido**, hanem arab  
az utolsó **zsido** királyi dinasztia  
üzent az alexandriai **zsidóknak**  
nem akartunk mi **megteríteni**  
naponként kell **megterni**  
egyetlen egy **európai** állam nem vállalja hogy o  
keresztény  
a 20 század végén **európában**  
1945-ben eljöttünk **erdélyből**  
bocskai úti evangélikus **egyházhoz** tartozik  
a **templombájak** kérdései  
a **templomainkban** olyan emberek ülnek  
hallgassuk meg isten **igejét**  
mate **evangeliuma** 13 fejezet  
a **templomi** ígírdetésben  
a **templomi** **ígírdetésben**  
ha az ember **megterés** nélkül akar élni  
nem válik minden szava és tette **gonosszá**  
aki erősebb minden **bűnbocsásd** meg **vetkeinket**  
mi is megbocsátunk az ellenünk **vetkezőknek**  
ne vigy minket a **kisírtésbe**  
szabadíts meg a **gonosztól**  
az evangélikus **egyház** feloraja hangzott el

Programme ref: LU 2  
Transmission date: 30 october 1992  
Programme length: 29.0 mins

az evangélikus **egyház** feloraja következík  
az **egyház történeti** tanszék vezetője  
csaknem egész **európában** forrongásba hozták a  
politikai  
társadalmi és **egyházi** életet is  
csaknem egész **európában** forrongásba hozták a  
politikai **társadalmi** és **egyházi** életet is  
csaknem egész **európában** forrongásba hozták a  
politikai, társadalmi és **egyházi** életet is  
o az egyedül **síntírásra** támaszkodó krisztus-hitért  
a krisztus érdemeért kapott **bűnbocsánat**  
az általa újra felfedezett **evangelium**

allított a fenti **igazságok** oldalára  
 a nem katolikus **egyházak**  
 mint az **egyház** testenek a sebei  
 ez az **igaztalan**, negatív kritika  
 az evangélikus **egyházunknak** most  
 nagy kuldetese van  
 luther a **szentirással** a kezében odaallt az uristen  
 ele  
 kereste az **igazságot**  
 ezt az **igazságkeresést** senki nem sporolhatja meg  
 ha belep az evangélikus **egyházba**  
 elinduljon az **igazság** keresése fele  
 a **szentirással** a kezében kereste az igazságot  
 a szentirással a kezében kereste az **igazságot**nekem  
 adva van a **szentiras**  
 evvel a kettovel kell megkeresni az **igazságot**  
 van egy utmutato a **szentiras** alapján  
 amivel olyan **igazságokat** kapunk  
 jelen van-e ez az **egyházunkban**  
 luther nem úgy nyult az **egyházhoz**  
 elementaris erovel tort fel az **evangelium** orome  
 nem lehet tapasztalni az egész **egyház történelemben**  
 ami tulmutat az **egyház** falain  
 a **megigazulás** kérdese  
 hogyan leszek én **igaz** ember  
 az abszolút **igazságot** nem lehet nepszavazással  
 eldönteni  
 hogyan leszek **igaz** ember  
 nem az **egyházi** ember szegyenli magát  
 az **európai** ember  
 a hit és tudás a **bibliával** szemben is nagy  
 tisztességet igényel  
 a 20. sz. végeinek az egyik legnagyobb áldozata a  
**szentiras**  
 mindenki a **szentirást** idezi  
 idézetek halmazába képzei a **szentirást**  
 kiragadva a **szentirasi** idézeteket  
 az **evangelium** az isten üzenete  
 a **szentirasban** tarul elenk  
 luther mint **bibliáfordító**, mint igehirdető  
 Luther, mint **bibliáfordító**, mint igehirdető  
 megküzdött a **bibliaszövegért**  
 ami felől értjük az egész **szentirást**  
 ha ezt az **evangeliumot** nem hirdetik  
 a **szentiras** ilyen fajta felismerése  
 az **egyházi** zene és a liturgia elszakíthatatlan  
**egyházunk** zeneigazgatója  
 jesus **megvaltonk** sirba szállt  
 jójj nepek **megvaltoja**  
 nemcsak az **egyház történetben** a szent zeneben is új  
 korszak kezdődött  
 ez a **templomban** kell hogy folyjak  
 az **egyház** életébe be kell emelni  
 komponáltak szép evangélikus **egyházi** zenét  
 16. századi igazi evangélikus **egyházi** zenét  
 kegyelem nektek és **bekesseg**  
 a mate **irása** szerinti evangelium 4 fejezete  
 a mate **irása** szerinti **evangelium** 4 fejezete  
 nemcsak kenyérrel él az ember hanem minden **igevel**  
 az **isten igéjének** a megbecsülése  
 egyedül a **szentiras**  
 a **szentiras** üzenetere való odafigyeles  
 az **ige** középpontba állítását  
 az **igehirdetés** mindig nem csak a szentiras  
 az **igehirdetés** mindig nem csak a **szentiras**  
 az **igehirdetés**, az isten igéje  
 az **igehirdetés**, az **isten igéje**

az alkalmazott **ige** a predikacio  
 a **megtereresre** hivo szo  
 lehetunk jollakottak kenyerbol is es **igebol** isa  
 hangsuly a kenyer es az **ige** összefuggesen van  
 az elethez kell az **ige**  
 az elethez kell az **evangelium**  
 kell az **ige** szava  
 elhetunk minden **igevel**  
 gyulekezetek es **egyhazak** tanuljak meg  
 van **ige**  
 bocsasd meg **vetkeinket**  
 mi is megbocsatunk az ellenunk **vetkezőknek**  
 szabadits meg a **gonosztól**  
 az evangélikus **egyhaz** feloraja hangzott el

Programme ref: LU 3  
 Transmission date: 13 November 1993  
 Programme length: 29.0 mins

az evangélikus **egyhaz** feloraja következik  
**magyarországon** vallasi kerdesekben aggaszto a  
 tudatlansag  
 milyen lehetett a hangulat **zsidoorszagban**  
 a heten **egyhazunk** vendege volt  
 Luther martonrol, az **igazsag** megszallottjarol  
 az evangélikus **egyhaz** megbizasabol  
 a franciaorszagi evangélikus **egyhaz**  
 az evangélikus **egyhaz** is mogotte allt  
 nemcsak a **bibliakorakon**  
 etnikai kisebbségek ugye **europaban**  
 a **magyarorszagra** érkezett menekultek **magyarorszag**  
 olyan szempontbol érintett a nemzetiségi kerdesben  
 fele **magyarorszagnyi** nepesség  
 a **magyarorszagi** nemzetiségek helyzete  
**magyarorszag** azért lehetett hazigazdaja ennek a  
 konferencianak  
**egyhazi** alkalmak megrendezesere  
**europa-szinten** egy ifjusagi vezetokepzo konferencia  
 a norveg **zsido** misszionak volt konferenciaja  
 ket **egyhazmegye** tamogatja a szeretethazat  
 tokeletes **igazsagot** oszt  
 bocsasd meg **vetkeinket**  
 mi is megbocsatunk az ellenunk **vetkezőknek**  
 szabadits meg a **gonosztól**  
 az evangélikus **egyhaz** feloraja hangzott el

Programme ref: LU 4  
 Transmission date: 24 May 1993  
 Programme length: 29.0 mins

az evangélikus **egyhaz** feloraja következik  
 Lukacs **evangeliumabol** megtudjuk  
 akik megbanjak **buneiket** a **bibliaban** levo 4 kanonizalt  
 evangeliumbol  
 a bibliaban levo 4 kanonizalt **evangeliumbol**  
 minden ember számára aki érdeklodik a **biblia** irant  
 kisebbségi **egyhazi** konferencia  
 az **erdelyi** magyar **egyházaknak**  
 az erdelyi magyar **egyházaknak**  
 foleg a tortenelmi **egyházaknak**  
 a romai katolikus **egyhaz**  
 reformatus unitarius es a magyar evangélikus **egyhaz**  
 meg a nemet evangélikus **egyhaz** is  
 a mi evangélikus **egyházunk** erdelyben

a mi evangélikus egyházunk **erdélyben**  
 három **fiokegyházunk** van  
 egész **erdélyt** atoleljuk  
 zsinat presbíter evangélikus **egyházat**  
 van egy olyan felekezet, hogy **evangeliumi**  
 keresztyének  
 evangélikus **egyháznak** fordítottak románra  
 a magyar keresztyén **egyházaknak** létfontosságú kérdése  
 1300 iskolát államosítottak a magyar és a német  
**egyházaktól**  
 45 **zsido** iskola volt  
 az **egyház** ingatlanainak és vagyonának elkobzása  
 az **egyházak** és a vallásügyi államtitkárság javaslata  
 van-e jogom nekem, vagy bármelyik **egyházvezetőnek**  
 amitől megfosztottak az **egyházat**  
 az evangélikus **egyház** videoközpontjára  
 amihez mindig **igemagyarazat**  
 egy **evangeliumi** történetet  
**egyházi** média centrum  
**egyházunknak** nagy szükségé van arra hogy  
 dokumentáljuk az eseményeket  
 különleges munkát végző **egyházi** emberek  
**evangeliumi** vagy missziói jelleggel vetíthetnek  
 szerezzék egy **egyházról** egy hivatalos ajánlást  
 az **egyház** és  
 testvérek nagyon sok anyagi áldozatot hoznak  
 hogyan keletkezett a **biblia**  
 ajánlom **bibliaorákra**  
 sorozat az **egyházi** ünnepekről  
 sorozat az **egyházról** berkeiből  
 a másik terület az **egyházismeret**  
 filmek a **templomokról**  
 a **templom** funkciója  
 az ősi **bibliai** kérdés arra figyelmeztet  
 nagy magányok között durva **bűnök** rejtőznek  
 benne történelemme lesz az **isten szava**  
 bocsásd meg **vetkeinket**  
 mi is megbocsátunk az ellenünk **vetkezőknek**  
 ne vigy minket **kisertesbe**  
 szabadíts meg a **gonosztól**  
 az evangélikus **egyház** felőrája hangzott el

Programme ref: LU 5  
 Transmission date: 14 June 1993  
 Programme length: 29.0 mins

az evangélikus **egyház** felőrája következik  
 a **magyarországi** egyházak okoménikus tanácsa  
 a magyarországi **egyházak** okoménikus tanácsa  
 az **egyházak** világtanácsának amszterdami megalakulása  
 az **egyházak** eljutottak egy fontos merfoldkóhoz  
 létrehozni egy szervezetet, az **egyházak**  
 világtanácsat  
 a krisztust **megvaltojúknak** elfogadókaz **európai**  
 államok és az egyházak viszonya  
 az európai államok és az **egyházak** viszonya  
 a **magyarországi** evangélikus egyházat képviselte  
 a magyarországi evangélikus **egyház** képviselte  
 és a **zsido** hitközösség volt jelen  
 az **európai** államok és az egyházak kapcsolata  
 az európai államok és az **egyházak** kapcsolata  
**Magyarországot**  
 15 **európai** államból  
 50 állami és **egyházi** képviselő  
 az állam és **egyház** relációjában

a romai katolikus **egyhaz** allaspontjat  
 a romai **egyhaz** ket magas szintu kepviseloje  
**Magyarorszagon** pusztá tenykent tudomasul kell venni  
**Magyarorszagon** vagyunk  
 protestans **egyhazi** kozossegek eppen ugy vannak  
**zsido** hitkozsegnek a reprezentansai  
 evangelikus szellemu **europarol** beszélünk  
 a romai **egyhaz** ezt neha felmeri  
 neha tulertekeljuk nyugat vagy eszak-**europat**  
 keresztenység es **eszak-europa**  
 ezzel realisan kell szembenezni a mai **egyhazaknak**  
 allam es **egyhaz** kapcsolataban  
 kulonbsegtetel allam es **tarsadalom** kozott  
 allam es **egyhaz** szetvalasztasa  
 a **tarsadalomtól** nem tudunk elszakadni  
 a **tarsadalomnak** minden rezgese az egyházban is  
 erzodik  
 a tarsadalomnak minden rezgese az **egyhazban** is  
 erzodik  
 a **tarsadalomnak**  
 a felelos **egyhaztag**  
 anyagilag is felelosseget erez **egyhazaert**  
 akkor az **egyhaz** elbizonytalanodik  
 a 21 szazad **europajaban**  
 a **tarsadalommal** érintkezo de financialisan saját  
 laban allo egyház  
 a tarsadalommal érintkezo de financialisan saját  
 laban allo **egyhaz**  
**megvaltonk** kerünk teged  
 adj **bekesseget** nekünk  
**egyhazunknak** csak sopronban volt teologiai akademiaja  
 a balassagyarmati **templomban** avattak lelkersze  
 a feherkomaromi **egyhazmegyebe**  
**bibliai** nyelvekbol kellett vizsgat tenni  
**magyarorszagi** felelose  
 Ifjusagi **europai** konferencia  
**Magyarorszagi** evangelikus ifjusagi szovetseg  
**magyarorszagi** evangelikus egyház  
 Magyarorszagi evangelikus **egyhaz**  
 az **europai** tagegyházak ifjusagi kepviseloi  
 akiket **egyhazuk** jejol ki  
 hatvanan **kelet-europabol**  
**kozep-kelet-europabol**  
 negyvenen **nyugat-europabol**  
 mate **evangeliuma** 17 fejezeten **nyugat-europaban** ugyanazt  
 a problemat jelentik  
 kozos **europai** temak  
 ugyanazt jelentik egesz **europaban**  
 specialisan **egyhazi** temak  
 volt **kozep-kelet-europai** szocialista orszagok  
 az **egyhazak** helyzete azota annyira megvaltozott  
 az **egyhazak** szembetalaltak magukat azzal a helyzettel  
 zugloi evangelikus **templom**  
 akik **bekessegeben** szeretnenek elni  
 a **gonosszag** hatalmaval kell megvívunk  
**bekesseg** helyett feszultseg uralkodjek  
 a **gonosz** hatalmat a szentiras ordognek, satannak  
 gonosznak nevezi  
 a gonosz hatalmat a **szentiras** ordognek satannak  
 gonosznak nevezi  
 a gonosz hatalmat a **szentiras** ordognek  
 satannak  
**gonosznak** nevezi  
 a gonosz hatalmat a **szentiras** ordognek **satannak**  
 gonosznak nevezi  
 a gonosz hatalmat a **szentiras** ordognek, satannak  
**gonosznak** nevezi



ennek a **gonosznak** a legfortélyosabb fogasa  
 a **gonosz** befolyasa alatt allo rosszabbik enunk  
 csak a **rosszat** tudom cselekedni  
**buneinkert** helyettunk elszenvedje a buntetest  
 hogy legyozze a **gonoszt**  
 mi is gyozhessunk minden **gonosz** felett  
 ezt az eletformat nevezi a **szentiras** uj életnek  
 ezt az eletformat nevezi a **szentiras** **uj életnek**  
 ennek az **uj életnek** az igazi titka  
 ez a szeretetbol fakado **bekes**, egymasert eles  
 bocsasd meg **vetkeinket**  
 mi is megbocsatunk az ellenunk **vetkezőknek**  
 szabadits meg a **gonosztól**  
 az unnepseg a kalvin teri reformatus **templomban** lesz  
**iget** hirdet  
 a baptista **egyhaz** fotitkara  
 a zugloi evangelikus **templomban**  
 a zugloi **templom**  
 az evangelikus **egyhaz** feloraja hangzott el

Programme ref: LU 6  
 Transmission date: 16 October 1992  
 Programme length: 29.0 min

az evangelikus **egyhaz** feloraja kovetkezik  
**magyarországon** vallasi kerdesekben aggaszto a  
 tudatlansag  
 a **zsidoorszagi** nepszamlalas ideje  
 Lukacs **evangeliuma** 2 fejezet  
 akkor kezdodott el a **zsidok** kozott az adoosszeiras  
 milyen **egyhazat** akarnak  
 a resztvevok **europa** etnikai kisebbségei  
 a bekescsabai evangelikus gyulekezet telekgerendasi  
 leany- **egyhazkozsege**  
 az eddig **templom** nelkuli telepulesen  
 felepult az evangelikus **templom**  
 vagyakoztak **templom** utan  
 a faluban az az ohaj hogy **templomot** szeretnenek  
 a **templomot** a mult ev nyaran kezdtuk epiteni  
 a **templomban** igeny szerint katolikusok reformatusok  
 is tarthatnak majd istentiszteletet  
 eloszor jart **magyarországon** az anyaegyhaznal  
 hivatalosan eloszor jart **magyarországon** az  
**anyaegyhaznal** hivatalosan  
 az **erdelyi** magyar evangelikus gyulekezetek  
 kiszakitottak a magyar evangelikus **egyhaz** testebol  
 talalkozas a ket **egyhaz** tehat a magyarorszagi  
 anyaegyhaz es az erdelybe szakadt gyulekezetek  
 kepviseloi kozott  
 talalkozas a ket egyhaz tehat a **magyarorszagi**  
 anyaegyhaz es az erdelybe szakadt gyulekezetek  
 kepviseloi kozott  
 talalkozas a ket egyhaz tehat a magyarorszagi  
**anyaegyhaz** es az erdelybe szakadt gyulekezetek  
 kepviseloi kozott  
 talalkozas a ket egyhaz, tehat a magyarorszagi  
 anyaegyhaz es az **erdelybe** szakadt gyulekezetek  
 kepviseloi kozott  
 a ket **egyhaz** hivatalos kepviseloi kozott  
 megturt **egyhaz** voltunk  
 kapcsolatot létrehozni a ket **egyhaz** kozott  
 a nagy **nemzetgyules** ismerte el hivatalos egyhazza  
 a nagy nemzetgyules ismerte el hivatalos **egyhazza**  
 az **erdelyi** magyar zsinat presbit-evangelikus egyhazat  
 az erdelyi magyar zsinat presbit-evangelikus

**egyház**torult legkevesbe **egyházi** kapcsolatoknak  
 ha meg is turt hivatalos **egyházi** kapcsolatot  
 magyar es magyar **egyház** között  
 kapcsolataink **magyarország** es a tobbi kulfoldi  
**egyházakkal**  
 kapcsolataink **magyarország** es a tobbi kulfoldi  
**egyházakkal**  
 nincsen annyira ellenorzes ala helyezve az **egyház**  
 a magyar **egyház**at nema kuzdelembe szoritani vissza  
 a roman **egyházakban** is divatta valik  
 eloszor a jozsefvarosi **templomban** játszottunk  
 az evangelikus **egyház** ifjusagi szovetsege  
 a **templomokban** is lehet kapni  
 kegyelem nekunk es **bekesseg** istentol  
 urunk szentelj meg a te **igeddel**  
 a te **iged** igazsag  
 a te **iged** **igazsag**  
 hallgassuk meg isten **igejet**  
 Lukacs **evangeliumanak** 14 fejezetebol  
 az **igazak** feltamadasakor  
 a **bibliai** idokban  
 a **tarsadalmi** érintkezésnek szinte egyetlen alkalma  
 az **igazsag** azonban az  
 bocsasd meg **vetkeinket**  
 mi is megbocsatunk az ellenunk **vetkezőknek**  
 ne vigy minket a **kisertesbe**  
 szabadits meg a **gonosztól**  
 az isten **bekessege**, amely minden ertelmet felul halad  
 az evangelikus **egyház** feloraja hangzott el

Programme ref: LU 7

Transmission date: 24 July 1992

Programme length: 29. mins

az evangelikus **egyház** feloraja kovetkezik  
**magyarországon** vallasi kerdesekben aggaszto a  
 tudatlansag  
 jezus szuletesenek idejen a **zsidok** kiralya volt  
 orszaga adot fizet a birodalomnak: a **zsidok** a  
 romaiaknak  
 olyan rendet, **nyugalmat**  
 tudott biztosítani  
 augusztus csaszar is **beket**  
 a herodesi rendnek es **nyugalomnak** a kulcsa az volt  
 bokezuen aldozott **zsido** vallasi celu epitkezésre  
 ujjaepitette az un 2 **templomot**  
 a babiloni fogsag utani jeruzsalemi **templomot**  
 az **evangeliumokban** is olvasunk arrol  
 a **templomepulet** szemet gyonyorkodteto szepsegei  
 kegyeletet tanusított a **zsido** nep osatyai irant  
 megnyerni a **zsido** nep szimpatiajat  
 a **zsido** nep felkelesei  
 a **magyarországi** evangelikussag lapja  
 ujsag **templomainkban** megvasarolható  
**egyházunkban** lelkeszbol lesz foszerkeszto  
 az egesz **egyházi** kozvelemenyt informaljuk  
 mint **egyházi** kozvelemenyt  
 jellegzetesen evangelikus **egyházi** ujsag  
 naprol-napra szolo **bibliamagyarazat**  
 a vasarnap **igeje**  
 az egesz **egyház**nak a lelkiismeretet mozgatja  
 tagabb szintu **egyházi** rendezvenyt  
 a lap megtelik ilyen jellegu **irásokkal**  
 keressuk az irokat es az o **irasaikat**  
 az ottani evangelikus **templomban**

**iget** hirdet  
 a kovagoorsi evangélikus **templomban**  
 a **magyarországi** evangélikus ifjúsági szövetség tagjai  
 a **magyarországi** evangélikus ifjúsági szövetség  
 az **igazsághoz** az is hozzátartozik  
 mi az **igazi** lelekből jövő szeretet  
 megnezzük a **templomot**  
 Deák-teri **templom** igazgató lelkesze  
**egyházunkban** hivatalosan csak a 80-as évektől  
 kezdődően lehetett ifjúsági konferenciákat tartani  
 nemcsak országos **egyházunk** de egyházmegyék is sorra  
 szervezik ifjúsági táboraikat  
 nemcsak országos egyházunk de **egyházmegyék** is sorra  
 szervezik ifjúsági táboraikat  
 nem emlékszem a konferencia **igehirdetéseire**  
 szépség, tisztaság és **igazság** lekacagott szavak  
 nekem **új életet** akar ajándékozni  
 egy-egy hét  
 a **megterjesztésnek**  
 drága megerősödése is  
 bocsásd meg **vetkeinket**  
 mi is megbocsátunk az ellenünk **vetkezőknek**  
 ne vigy minket a **kisértesbe**  
 szabadíts meg a **gonosztól**  
 az evangélikus **egyház** feloraja hangzott el

Programme ref: LU 8  
 Transmission date: 9 April 1993  
 Programme length: 29.0 min

az evangélikus **egyház** feloraja következik  
 első hallásra nem tűnik ki az **evangeliumi**  
 elbeszélésekből  
 a **templom-hegyen** lévő birosági teremben  
**izrael** népének legfőbb vallási törvényszéke  
 nem talál Jézusban olyan **bűnt**  
 nemzedékek óta mondanak a hívő **zsidók**  
 első imádságként tanult meg minden **zsidó** gyermek  
 magára veszi a világ **bűnét**  
 Jézust sokféle névvel illeti a **szentírás**  
 o az úri a **megváltó** a szabadító  
 o az út az **igazság** és az élet  
 ez mind **igaz**  
 aki mások **bűnét** veszi magára  
 minden **zsidó** családban elköltöttek a páska vacsorát  
 János **evangeliuma** 19 fejezetéből  
 hogy beteljesedjek az **írás**  
 egész életében hirdette az **íget**  
 volt az **egyháznak** sok híres igehirdetője  
 volt az egyháznak sok híres **igehirdetője**  
 volt már **templomepítő** művészetüknek sok híres  
 szöszéke  
 felelünk az **igazságot** kiállni  
**bűnös** életünk megfeszíttessék  
 szent **új életre** támadjunk fel  
 bocsásd meg **vetkeinket**  
 mi is megbocsátunk az ellenünk **vetkezőknek**  
 ne vigy minket a **kisértesbe**  
 szabadíts meg a **gonosztól**  
 az evangélikus **egyház** feloraja hangzott el

Programme ref: LU 9  
 Transmission date: 9 December 1992  
 Programme length: 29.0 mins

az evangélikus **egyház** feloraja következik  
 mate **evangeliumának** napkeleti bölcsei  
 ezt olvassuk mate **evangeliumában**  
 hol van a **zsidók** kiralya  
 ezt az **evangeliumi** mondatot  
 saturnus **zsidoorszagnak** a csillaga  
 a csillagaszok egy csoportja elindult **zsidoorszag**  
 fovarosaba  
**Zsidoorszagban** szuletik meg a tortenelem utolso  
 korszakanak legnagyobb uralkodoja  
 befejezte **temploma** renovalasat  
 evangélikus **templomok**  
 amikor az orszag **templomaba** a deak terre kerult  
 a **zsidouldozes** elerkezett  
 a **zsidók** mentesere volt szuksege  
 rejtegette oket a **templomnak** szinte minden zugaban  
 allt ki az **egyház** erdekei mellett  
 azert valasztottam egy **igehirdeto**i kepet  
 o elsosorban **igehirdeto** volt  
 az o **igehirdetesi** munkaja  
**erdelybol** jottem  
 tartottam egy **bibliatorat**  
 zsufolva van a **templom**  
 minket hogy **megvaltson**  
 minket hogy **megvaltson**  
 minket hogy **megvaltson**  
 az **egyház** elsosorban a gyulekezeteiben el  
 husegesen jartak a **templomba**  
 a segitseget nem kotjuk **egyhazakhoz** valo tartozashoz  
**bekesseget** ad  
 hallgassatok meg testvereim **isten igejet**  
 vagyakozunk az unnep **nyugalmara** es bekesseregere  
 vagyakozunk az unnep nyugalmara es **bekesseregere**  
**nyugalom** es bekesség utan vagyakozunk  
 nyugalom es **bekesség** utan vagyakozunk  
 a **nyugalom** es bekesség utani vagyban  
 a nyugalom es **bekesség** utani vagyban  
 egyedul o tud **nyugalmat** adni  
 egyedul o tud **bekesseget** ajandekozni  
**beketlen** kor kuszoben  
 szabj hatart a **gonosz** tajtekzo gyulolkodesenek  
**nyugalom** es bekesség utan vagyakozunk  
 nyugalom es **bekesség** utan vagyakozunkakinek o ad  
**bekesseget**  
 urunk adj **bekesseget**  
 a **templom** unnepi diszes oltozekeben  
 a szeretetrol szol az **igehirdetes**  
 emberi testbe oltozott az orok **ige**  
 egyedul o az **igazi** szeretet  
**igaz** es igazsagos  
 igaz es **igazsagos**  
**szentfoldi** utamon  
 bocsasd meg **vetkeinket**  
 mi is megbocsatunk az ellenunk **vetkezo**knek  
 ne vigy minket a **kisertesbe**  
 szabadits meg a **gonosztol**  
 az evangélikus **egyház** feloraja hangzott el

## Appendix 5f3

Magyar Rádió religious broadcasting  
Baptist programmes

Recording ref: Bap 1  
Transmission date: 2 oct 92  
Programme length: 29 mins

a baptista **egyhaz** feloraja kovetkezik  
**beke** hirnok cimü baptista hetilap  
szent **iged** nem csupan egy konyv  
megelevenitse szamunkra az **iget**  
elkuldte a fiut a vilag **udvozitojeul**  
a **bibliai** normaknak megfelelo legyen  
elkuldte jezust **buneink** valtsagakent  
lekoszorulhetjuk az **igenek** ... a pengejet  
szolunk a **bunrol**  
jezus krisztus **udvozito** halalarol  
nem elegszunk meg a ... zokogva kiszakado **bunvallással**  
**megterés** .. utan hagytam az embert az o utjan  
tovabbmenni  
egy igen fontos **igazsagot** kell elfogadnunk  
mondd el a **jo hirt** mindenhol  
o a mi biztos **megvaltonk**  
a mi **megmentonk**  
a **magyarországi** baptista egyház fotitkara  
a magyarországi baptista **egyház** fotitkara  
az epelet 1948-ban került az **egyházunk** tulajdonába  
a megnovekedett **egyházi** tevékenység irányítására  
ahány **egyházi** képviselőből áll  
a baptista **egyház** igénye jogos  
a nálunk nagyobb **egyházak** hasonló rendezvényei  
a legnagyobb létszámú képviselőt **erdélyből** volt  
több mint ezren voltak az **erdélyi** résztvevők  
a **magyarországi** baptista egyház vezetősége  
a magyarországi baptista **egyház** vezetősége  
**európai** baptista szövetség  
**magyarországi** baptista egyház  
Magyarországi baptista **egyház**  
amelyre hivatalosak a **tagegyházak** vezetői  
megváltozott **közép-európai** kelet-európai helyzetből  
megváltozott **közép-európai** kelet-európai helyzetből  
az **európai** baptista szövetségre haruló feladata  
baptisták **európában** jóval kisebb százaléokban vannak  
jelen  
**hazatérve** a honi egyházakban munkálkodni  
hazatérve a honi **egyházakban** munkálkodni  
a baptista **egyháznak** van egy ún örökbefogadási központja  
vannak kihelyezett **társadalmi** munkái  
missziói iskola indul a baptista **egyházban**  
nincs kifejezetten **egyházi** szolgálatra elkepezesük  
a **bibliát** szeretnek alaposan megismerni  
kesobb hasznalhatoak lesznek az **egyházukban**  
alapos **bibliaismeret**  
**egyház**történet

az egyház történelmének a megismerése  
 igehirdeteket ..kepezunk  
 mukodik több szervezet alapítványi módon az egyházunk  
 kereten belül  
 a mi egyházi viszonylatunkhoz aranyához viszonyítva  
 bekesseget szol  
 szent egyházad gyoztesen  
 a baptista egyház feloraja  
 a baptista egyház felorajat hallottak

Recording ref: Bap 2  
 Transmission date: 4 December 1992  
 Programme length: 29 mins

a baptista egyház feloraja kovetkezik beke baptista  
 ujsag  
 baptista egyház  
 az egyház a nagy egyház kebelén belül  
 az egyház a nagy egyház kebelén belül  
 a beke hirnok felelos szerkesztoje  
 megjelent egy evangeliumi kareneses gyujtemeny  
 szabadjon annyit mondani a beke hirnokrol  
 ugyanez a tendencia ervenyesul a beke hirnoknel is  
 szamitogepes beke hirnok szerkesztes  
 a beke hirnok orszagos viszonylatban is patinas lap  
 akiket fojtogat az igazsagtalansag  
 az egyházunk történelméből azt tanultam  
 igevel is szolgálnak az ott egybegyűlteknek  
 igehirdetes.. hangzanak el  
 becsatlakozni tarsnak nepes nemzethez  
 bekesseg nektek  
 hogy beket leljen benned a mi uzott szivunk  
 szent iged rendithetetlen kosziklaja  
 hallgassatok meg testvereim az iget  
 Mate evangeliuma 11.. fejezet  
 az ige testte lett  
 aki hordozza a világ bűnait  
 a gonosz herodes  
 a megvaltoval valo kozossegunk  
 megvaltonk ma is igy hivogat  
 iged tanacsat kovetve kerunk  
 a baptista egyház vallasi feloraja  
 a baptista egyház felorajat hallottak

Recording ref: Bap 3  
 Transmission date: 29 jan 93  
 Programme length: 29 mins

a baptista egyház feloraja kovetkezik  
 a magyarországi baptista egyház jelentos esemenye  
 a magyarországi baptista egyház jelentos esemenye  
 europai baptista egyházak ifjusagi vezetoi  
 europai baptista egyházak ifjusagi vezetoi  
 magyarországi baptista ifjusagi szovetseg  
 europai baptista szovetseg ifjusagi bizottsaga  
 a magyarországi baptista ifjusagi szovetseg  
 Kelet- es kozep-europaban most elegge mas gondok vannak  
 mint nyugat-europaban



az asszonyok szerepe novekedjek **tarsadalmunkban**  
 hany resztvevoje volt az **europai baptista ifjusagi**  
 talalkozonak  
 mindketten romaniabol erkeztek **erdelybol**  
 van alkalom **jo hir klubokban**  
**megvaltonk** te vegtelen aldas  
**megvalto** megvalto  
**megvalto** **megvalto**  
**magyarorszagi baptistak** remenyei vegre beteljesedtek  
 az **egyhaz** epitesugyi titkara  
 amikor ezt az **egyhazunk** megvasarolta  
 ott mukodik a **beke** hirnok az ujsagunk  
 a baptista **egyhaz** keretein belül  
 hallgassak **bekesseggela magyarorszagi baptista egyhazhoz**  
 tartozo testvereim  
 a magyarorszagi baptista **egyhazhoz** tartozo testvereim  
 hogy **megvaltson** minket  
 amit **iged** mellett kivanunk eltolteni  
 a bibliabol mate evangeliuma 11 fejezet 28 verse  
 a bibliabol mate **evangeliuma** 11 fejezet 28 verse  
 o a vilag az emberiseg **udvozitoje**  
 a biblia szerint mi elveszett emberek vagyunk  
 akit megterhelt a saját, vagy masok **bune**  
 Jezus magahoz hivja a **bunosoket**  
 magahoz fogadott **bunbano** bunosoket  
 magahoz fogadott bunbano **bunosoket**  
**bunbocsanatot** szeretetet remenyt  
 bunbocsanatot szeretetet remenyt  
**beket** ad  
 valljuk meg neki **bununket**  
 a vered mossa le a **bunt**  
**buneimbol** feloldozasz  
 a baptista **egyhaz** feloraja  
 a baptista **egyhaz** felorajat hallottak

Recording ref: Bap 4  
 Transmission date: 19 feb 1993  
 Programme length: 29 mins

a baptista **egyhaz** feloraja kovetkezik  
 mate **evangeliumabol** fogok olvasni  
**egyhazelnok** ahitatat hallottak  
 a **magyarorszagi baptista egyhaz**  
 a magyarorszagi baptista **egyhaz**  
 a szervezesben mas **egyhazak** is resztvesznek  
**magyarorszagon** is minel tobb helyen lehessen ilyen  
**magyarorszag** kulonbozo helyein  
 a helyi **egyhazak** megegyeztek abban  
 nehol **nagytemplomot** vesznek igenybe  
 az **evangeliumot** meghallva megterhessen  
 az evangeliumot meghallva **megterhessen**  
 akik nemigen jarnak **templomba**  
 az **evangeliumert** akarok tenni  
 nem **megvalto** módszernek  
 barmely technika kozvetitheti azt a **jo hirt**  
 amit a jezus krisztus **evangeliuma** jelent  
**europaban** vagyunk  
 a magyarsag hangja kell hogy megszolaljek **evangeliumi**  
 modon  
 szeretne az **evangeliumot** kozel vinni az emberekhez

egy nép felemelkedésének autentikus eszköze isten igeje  
 megfojtja az **evangelium** lelket  
 elsősorban **templomokban** lesznek  
**templomajtokon** is lesznek **magyarország** sziluettjében  
 más helyen **templomban** kell megrendezni  
 a **templomhoz** nem szokott ember  
**europát** meghaladoan  
 egész **europát** atfogva  
 Billy graham **magyarországi** látogatása  
 a deák teri **templomban**  
 az evangélikus **egyház** kiváló enekkara  
 a debreceni **nagytemplomban** lévő evangélikáció  
 a baptista **egyház** feloráját hallottak

Recording ref: Bap 5  
 Transmission date: 16 april 1993  
 Programme length: 29 mins

a baptista **egyház** feloraja következik  
 a baptista **egyház** tevékenysége  
 az **egyház** fotitkara  
**europai** baptista szövetség  
 az **europai** országokban élő baptisták  
**europai** gyülekezet-növekedési konferencia  
**europai** baptista misszió elindítója  
 Mate **evangeliumának** végén  
**europában** több évtizeden keresztül  
 nemhogy növekedtek volna a baptista **egyházak**  
 mennyien vannak **europában**  
**europában** másfél két millió baptista  
 statikus **egyházi** jelleg  
 az **egyházi** asszesszával feltétlenül együttjáró értékek  
**europa** országainak különböző gyülekezetei a **magyarországi**  
 baptista **egyház**  
 a magyarországi baptista **egyház**  
**nyugat-europai** országokban  
**magyarországon** a csökkenés egy része ideológiai  
 hatterrel magyarázható  
**europai** baptista misszió  
**europában** is megjelentek a tömeg-evangélikációs módszerek  
 az **evangelium** terjesztésének legjobb eszköze  
 az **evangeliumot** képviselő hívő  
 az **egyházban** elsősorban a missziós területen  
 tevékenykedik  
 a többi **nepegyházakban**  
 nálunk nem beleszületnek az **egyházba**  
 az országos **egyházunknak** 6 missziókerülete van  
 kezdve a **bibliai** időkig  
 ma egy országnyi terület van minden **egyház** előtt  
 azok az emberek, akik **egyház** nélkül élnek  
 ahol nincsenek **templomok**  
 nagy kihívás ez minden **egyház** előtt  
 így a baptista **egyház** előtt is  
 mivel kis **egyház**  
 ki **bekesseget** szól  
 a diszkrét jelenségeit a **templom** falai közé behozó idegen  
 az **evangeliumtól**  
 idegen az **evangelium** krisztusától  
 a harsányság nem illik az **evangeliumhoz**  
 a megterés az értelemnek és az érzelemnek a megváltozása  
 az **evangelium** meghallói

az utcaról betevő emberek úgy érzik, hogy  
 hazataláltam, hazaérkeztem  
 ezt a hazatalalás érzést átélhesse  
 megszabadulhat az életnek nagy bunterhetől  
 volt egy missziói konferencia **magyarországon** is  
 az **evangelium** tanúja legyen  
 ezt vizsgáljuk meg **bibliai** oldalról  
 személyek kérdései rendezettek **bibliai** módon  
 a **biblia** azt mondja  
 elveszítették örömeiket **bekeségüket**  
 mások **bűne** miatt magat okolta  
 a **bibliából** úgy látjuk  
 ha **isten szavát** figyelmen kívül hagyod  
 én vagyok az út az **igazság** és az élet  
**bűneid** és kínzó lelki problémáid súlya alól  
**Isten** igeje ezt üzeni  
 eled adtam a halált és a **rosszat** is  
 halas a szívünk **igédert**  
 új **életet** adsz  
 adj **szabadulást bűneinkből**  
 a baptista **egyház** feloráját hallottak

Recording ref: Bap 6  
 Transmission date: 21 may 93  
 Programme length: 29 mins

a baptista **egyház** felorája következik  
**erdélyiek**et segítsük  
 hogy magyar állampolgárok lehessenek az **erdélyi** magyarok  
 az **egyház**központban aktívan dolgoztam  
 mikor kimentünk, meg **magyarországhoz** tartozott  
 legalább 20-25 ezer ember ismer **erdélyben** csak erdélyben  
 legalább 20-25 ezer ember ismer **erdélyben**, csak  
**erdélyben**  
**egyházunk** teljes elnöksége kárpátaljára utazik  
**erdélyben** nagyon nagy tömeg van  
**magyarország** határain belül előbaptisták számára  
 kapcsolatot az .. **Erdélyiekkel**  
**bibliákat** innen juttatunk  
 a baptista **egyház** hetilapját  
 a **beke** hírnököt rendszeresen juttatjuk a határon túl  
 előkhöz  
**erdélybe** több mint 3 millió Ft értékű könyvet juttatott  
 atomantikusan hangzik **magyarországon**  
 16 éves voltam amikor **megtertem**  
 jelentkezni lehetett a baptista **egyházban**  
 a baptista **egyház** központi irodájában dolgoztam  
 szolgáltam **igehirdetéssel**  
**magyarországról** valaki misszionárius legyen  
 a baptista **egyház** irodájában dolgoztam  
**európai** baptista misszió  
 az akkori **egyházelnökhöz** mentem  
 az **egyházelnök** egy címet adott  
 2 év után jöttem **haza** rövid szabadságra  
 kineveztek a **bibliaiskola** vezetőjének  
**hazajöttem** szabadságra  
 on a **bibliaiskola** vezetője  
 a **biblia** tanítása alapján  
 az **egyházi** hagyomány  
 a földön elvégzett **megvaltoí** küldetés

azert ment haza a mennybe  
a teremtett világ megváltását a **bun** hatalmából  
a **bibliában** erről olvasható kinyilatkoztatások  
érdemes odafigyelnünk az **isten** **igejére**  
**megvaltonkka** legyen  
a teremtett embernek **bun** problémájára adott felelet  
Krisztus meghalt a mi **buneinkert**  
mindaddig hangzik az **evangelium**  
**megvalto** urunk  
**bunbocsánatot** bekesseget és udvosseget szerzünk urunkban  
**bunbocsánatot bekesseget** és udvosseget szerzünk urunkban  
aldjal meg minden **nemzetet**  
nyári **egyházi** zenei tanfolyam  
a baptista **egyház** felorajat hallottak